

ESTTA Tracking number: **ESTTA957384**Filing date: **02/28/2019**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	91237315
Party	Plaintiff American Marriage Ministries
Correspondence Address	NANCY V STEPHENS FOSTER PEPPER PLLC 1111 3RD AVENUE SUITE 3000 SEATTLE, WA 98101 UNITED STATES nancy.stephens@foster.com 206-447-8925
Submission	Motion for Summary Judgment Yes , the Filer previously made its initial disclosures pursuant to Trademark Rule 2.120(a); OR the motion for summary judgment is based on claim or issue preclusion, or lack of jurisdiction. The deadline for pretrial disclosures for the first testimony period as originally set or reset: 03/01/2019
Filer's Name	Nancy V. Stephens
Filer's email	stepn@foster.com
Signature	/Nancy V. Stephens/
Date	02/28/2019
Attachments	53343273_9.pdf(43439 bytes) Lewis King Dec.pdf(92079 bytes) AMM Declaration in Support .pdf(98476 bytes) Exhibit A to Declaration.pdf(1743190 bytes) Exhibit B to Declaration.pdf(83633 bytes) Exhibit C Filed Under Seal.pdf(9153 bytes) Exhibit D to Declaration.pdf(52393 bytes) Exhibit E to Declaration.pdf(66618 bytes) Exhibit F to Dec R.pdf(2883027 bytes) Exhibit G to Declaration.pdf(1044934 bytes) Exhibit H to Declaration.pdf(1661486 bytes)

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

AMERICAN MARRIAGE MINISTRIES,)	
)	
Opposer,)	Opposition No. 91237315
)	
v.)	
)	
UNIVERSAL LIFE CHURCH)	OPPOSER’S MOTION FOR
MONASTERY STOREHOUSE, INC.)	PARTIAL SUMMARY JUDGMENT
)	
Applicant.)	
_____)	

I. INTRODUCTION AND SUMMARY OF ARGUMENT

Applicant Universal Life Church Monastery Storehouse, Inc. (“ULC”) attempts to claim the exclusive right to use the mark “GET ORDAINED” for a variety of services, including the service of ordaining ministers to perform religious ceremonies. In essence, ULC seeks the exclusive right to use the phrase “get ordained” for providing a service that enables individuals to *get ordained*. Use of the phrase “get ordained” in this context is plainly generic and descriptive. ULC’s use in this context is not distinctive, and does not identify ULC as the source of the “get ordained” services. Accordingly, Opposer American Marriage Ministries (“AMM”) moves the Board to enter summary judgment declaring that ULC may not hold a trademark for use of the phrase “get ordained” in conjunction with ordination services.

II. FACTUAL AND PROCEDURAL BACKGROUND

Applicant ULC and Opposer AMM are each providers of religious services, and, in particular, online ordination services. Goschie Dep. 24:18-23; Wall Dep. 109:25-110:8; Notice of Opposition ¶ 7. An individual who visits the website of either ULC or AMM can complete a brief form and, after submission of the form, become an ordained minister. *See* AMM 00682-83 (AMM website); ULCM 000196-98 (ULC website); Goschie Dep. 24:18-23.

Once ordained, the individual may perform a variety of ministerial responsibilities. Of particular interest to many individuals who become ordained online is the fact that an ordained minister is, in most jurisdictions, permitted to perform marriage ceremonies. AMM Decl. ¶ 4; Freeman Dep. 31:4-7. ULC, AMM, and other providers of online ordination services frequently market themselves to individuals who are interested in becoming ordained so that they will be qualified to perform marriage ceremonies for friends or family. AMM Decl. ¶ 5.

In making their ordination services available online, many of the providers of such services offer information to visitors of their websites about how to get ordained. AMM Decl. ¶ 6. Providers also direct website visitors to get ordained through their websites. AMM Decl. ¶ 7. Many providers also sell retail items to people who get ordained through their website. AMM Decl. ¶ 8. The items are all associated with the process of getting ordained or being ordained to perform ministerial duties. AMM Decl. ¶ 8. For instance, many providers sell minister credentials, apparel, marriage licenses, and information about how to perform religious ceremonies after getting ordained. AMM Decl. ¶ 8.

In April 2017, Applicant ULC filed Trademark Application No. 87430729 (“Application”) for the mark “GET ORDAINED.” ULC sought to register the mark for two classes of services: Class 35 and Class 45. Specifically, ULC sought the exclusive use of the phrase “get ordained” in conjunction with:

(1) Class 45: “Conducting religious ceremonies; *Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies*; Providing a website featuring information about religious belief systems” (emphasis added); and

(2) Class 35: “On-line retail store services featuring clothing in the nature of shirts, hats, stoles; stationery; business cards; bumper stickers; license plate holders; badges; pens; pins; musical sound recordings; bookmarks; bread; aromatic oil; portfolios; and publications in the

nature of books, handouts, workbooks, manuals, brochures, and newsletters in the fields of religious, spirituality, marriage, law, and management.”

ULC’s President, George Freeman, declared under oath in the Application that, to the best of his knowledge and belief, “*no other persons, except, if applicable, concurrent users, have the right to use the mark in commerce, either in the identical form or in such near resemblance as to be likely, when used on or in connection with the goods/services of such other persons, to cause confusion or mistake, or to deceive.*” (Emphasis added.) Application p. 5.

AMM filed its Notice of Opposition (“Opposition”) in October 2017. In its Opposition, AMM pointed out that other businesses that offer services similar to ULC’s services also use the phrase “get ordained” to describe what their services enable their customers to do: get ordained. Opposition ¶ 11. AMM thus alleged that the phrase “get ordained” cannot be eligible for a trademark for the services for which ULC claims the phrase as a mark.

III.LEGAL STANDARD

The Board may grant summary judgment “if the pleadings, depositions, answers to interrogatories, and admissions on file, together with the affidavits, if any, show that there is no genuine issue as to any material fact and that the moving party is entitled to a judgment as a matter of law.” Fed. R. Civ. P. 56(c). Summary judgment is proper when no reasonable trier of fact, taking cognizance of the evidentiary standards and burden, could find for the non-movant. *Anderson v. Liberty Lobby, Inc.*, 477 U.S. 242, 248 (1986); *Celotex Corp. v. Catrett*, 477 U.S. 317, 323 (1986). Partial summary judgment is warranted in this case because no reasonable trier of fact could find that the phrase “get ordained” is adequately distinctive for the claimed services to merit trademark protection.

IV. ARGUMENT

The phrase “get ordained” is insufficiently distinctive to warrant trademark protection for the uses ULC claims, particularly insofar as it pertains to the “ecclesiastical service” of “ordaining ministers to perform religious ceremonies” (language from Application’s *International Class 45* description of services). The phrase “get ordained” consists of common words used either to describe the exact generic service in the phrase or to direct people to seek that generic service. Accordingly, the Board should grant partial summary judgment declaring the phrase “get ordained” not registrable for the Class 45 services for which ULC claims.

“The primary cost of recognizing property rights in trademarks is the removal of words from . . . our language.” *New Kids on the Block v. News Am. Publ'g, Inc.*, 971 F.2d 302, 306 (9th Cir. 1992). In deference to this risk, trademark protections are limited to those marks which are sufficiently distinctive such that the mark operates to clearly identify goods or services as originating with a particular source. *Nautilus Grp., Inc. v. Icon Health & Fitness, Inc.*, 372 F.3d 1330, 1339 (Fed. Cir. 2004). Marks are traditionally categorized along the following range of increasing distinctiveness: (1) generic, (2) descriptive, (3) suggestive, (4) arbitrary, or (5) fanciful. *Two Pesos, Inc. v. Taco Cabana, Inc.*, 505 U.S. 763, 768 (1992). The latter three categories are deemed inherently distinctive and entitled to protection. *Id.* In contrast, generic marks are never registrable, and descriptive marks are not registrable unless the mark has acquired a secondary meaning that renders the mark sufficiently distinctive to be protectable. *Id.*

Generic terms give the general name of the product or service being offered; they embrace an entire class of products or services, rather than signaling any particular source. *Kendall-Jackson Winery, Ltd. v. E. & J. Gallo Winery*, 150 F.3d 1042, 1047 n.8 (9th Cir. 1998) (citing *Park 'N Fly, Inc. v. Dollar Park & Fly, Inc.*, 469 U.S. 189, 194 (1985) (“A generic term is one that refers to the genus of which the particular product is a species.”)). Trademark

protection is unavailable to a product or service's generic name because "it would effectively grant the owner of the mark a monopoly, since a competitor could not describe his goods as what they are. *Nautilus Grp., Inc. v. Icon Health & Fitness, Inc.*, 372 F.3d 1330, 1341 (Fed. Cir. 2004) (quoting *Filipino Yellow Pages, Inc. v. Asian Journal Pubs., Inc.*, 198 F.3d 1143, 1147 (9th Cir. 1999)).

This is precisely the problem with the mark "get ordained" in conjunction with offering ordination services. "Get" is a colloquial term for "become" or "obtain." *Get*, THE AMERICAN HERITAGE DICTIONARY (2d ed. 1991) (defining "get" as, *inter alia*, "[t]o obtain or come into possession of," and noting that "get" is sometimes used informally in place of "*be* or *become*"). Meanwhile, "ordained" is a concise way of stating "invested with the authority of a priest or minister"). *Ordain*, THE AMERICAN HERITAGE DICTIONARY (2d ed. 1991) (defining "ordain" as "[t]o invest with ministerial or priestly authority"). ULC, AMM, and their competitors all offer services to people to "get ordained."

Even George Freeman, ULC's President and the signatory to ULC's trademark application, testified under oath he understands the phrase "get ordained" to refer to the generic meaning of the phrase rather than to ULC's services:

Q: . . . What does the phrase "get ordained" mean to you?

A: That's self-explanatory.

Q: Could you please explain?

A: Get ordained. Get ordained.

Freeman Dep. 41:21-24; *see also* Freeman Dep. 44:4-10 (noting that some people seek "to get ordained to become a minister" but that "[y]ou can get ordained to do other things" like "[g]et ordained to join the forces"). He stated: "There's a thousand meanings I think you can construct those two words [to mean]." Freeman Dep. 44:8-9. He further demonstrated his familiarity with

the generic use of the phrase when describing his own ordination in the 1970s, well before ULC was established and began providing online ordination services. Freeman Dep. 12:9-14 (Q: “When did you get ordained?” A: “Sometime in the ‘70s.” Q: “Where did you get ordained from?” A: “Universal Life Church.” [NB: Universal Life Church is a different entity than Universal Life Church Monastery Storehouse.]); *see also* Freeman Dep. 20:7 (stating “I got ordained”). Mr. Freeman also agreed that “some people understand the phrase ‘get ordained’ to mean becoming somebody qualified to perform marriage services.” Freeman Dep. 43:16-44:4. And he acknowledged use of the phrase by third parties that would not necessarily refer to obtaining ULC ordination services. *See* Freeman Dep. 43:16-23 (stating that “[t]he evidence is that [the phrase “get ordained” is] used by a number of people on various websites”); *see also* AMM 00770-78 (uses of the phrase by other online ordination services providers).

AMM and other providers of online ordination services have an interest in communicating their services to potential customers seeking to get ordained with generic and natural terminology. Were the phrase “get ordained” reserved for the exclusive use of ULC, other ordination service providers would be relegated to using more cumbersome variations of the terms. They would be excluded from using the terminology used by potential customers seeking to get ordained, and would risk missing market opportunities due to the inability to effectively communicate with target clientele. *See, e.g.,* AMM 00001 (showing that the most common internet searches leading people to ULC’s ordination site were “get ordained” and “get ordained online”).

At best, the mark is descriptive for obtaining ordination services, but even then, the mark would not be trademark-eligible, as it has developed no secondary meaning. Descriptive marks “define qualities or characteristics of a product in a straightforward way that requires no exercise of the imagination to be understood.” *Kendall-Jackson Winery, Ltd. v. E. & J. Gallo Winery*, 150

F.3d 1042, 1047 n.8 (9th Cir. 1998). This is precisely the case here; no imagination is required to understand that the phrase “get ordained” refers to the ability to *get ordained* by some provider of ordination services. Nothing about the phrase calls out, or even suggests, ULC as the provider of those services; the phrase could—and is—used equally by other providers of ordination services to inform as to what their services enable their customers to do. *See* AMM 00770-78 (uses of the phrase by other online ordination services providers).

The only way a descriptive mark can be protected as a valid trademark is if there is a showing of secondary meaning. Here, no admissible evidence suggests a secondary meaning has developed. ULC was unable to produce any concrete evidence in response to AMM’s discovery requests that shows that consumers associate the phrase “get ordained” with ULC. Mr. Freeman himself admitted that at the time ULC filed its trademark application, other organizations may have used the phrase “get ordained” on their websites to talk about their own ordination services. Freeman Dep. 71:9-18.

Moreover, AMM identified “[e]xtensive third-party use” of the mark among laypersons that use the phrase to describe their own experiences getting ordained (through organizations besides ULC) or to advise others about how to get ordained (not necessarily through ULC) or about why to get ordained. *See, e.g.,* AMM 00369-77 (examples of using of the phrase “get ordained” by individuals who do not provide ordination services themselves and who were not referring to ULC’s ordination services specifically). Third-party uses “tend to show that consumers are likely to associate the mark with companies and meanings other than the markholder’s.” *Nautilus Grp., Inc. v. Icon Health & Fitness, Inc.*, 372 F.3d 1330, 1341 (Fed. Cir. 2004) (citing *Playboy Enters. v. Netscape Communs. Corp.*, 354 F.3d 1020, 1027 n.33 (9th Cir. 2004)). Here, the third-party uses of the mark show that consumers associate the mark with

companies other than ULC, or, more often, with the generic service rather than with a service provided by any specific company.

V. CONCLUSION

The phrase “get ordained” is either generic or is merely descriptive for the identified services in Class 45 of ULC’s trademark application. No reasonable trier of fact could conclude that the phrase is capable of functioning as a trademark for the service of enabling individuals to get ordained. Summary judgment on this issue is proper.

Dated: February 28, 2019

/Nancy V. Stephens/
Nancy V. Stephens WSBA No. 31510
Kelly A. Mennemeier WSBA No. 51838
Foster Pepper PLLC
Attorneys for Opposer
1111 Third Avenue, Suite 3200
Seattle, WA 98101-3299
206-447-4400

CERTIFICATE OF SERVICE

I hereby certify that on February 28, 2019, I served the foregoing Opposer's Partial Motion for Summary Judgment on the Petitioner by emailing to Applicant as follows:

Michael P. Matesky, II
Matesky Law PLLC
trademarks@mateskylaw.com
mike@mateskylaw.com

/Nancy V. Stephens/
Nancy V. Stephens

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

AMERICAN MARRIAGE MINISTRIES,)
)
Opposer,)
)
v.)
)
)
UNIVERSAL LIFE CHURCH)
MONASTERY STOREHOUSE, INC.)
)
Applicant.)
_____)

Opposition No. 91237315

DECLARATION OF

**IN SUPPORT OF OPPOSER'S
MOTION FOR PARTIAL
SUMMARY JUDGMENT**

I, Lewis King, hereby declare and affirm as follows:

1. I am Executive Director for American Marriage Ministries (AMM), the Opposer in this matter. I have personal knowledge of the facts stated herein and am otherwise competent to make this declaration.
2. AMM provides online ordination services. I am aware of a number of other providers of online ordination services, including the Universal Life Church Monastery Storehouse (ULC), Open Ministry, Christian Leaders Institute, and the Esoteric Theological Seminary.
3. An individual who visits the website of AMM can become an ordained minister by completing and submitting a brief form on AMM's website. Similarly, to the best of my knowledge, an individual can become an ordained minister by completing and submitting a brief form on ULC's website, Open Ministry's website, or the website of any of a number of other online ordination services providers.
4. An ordained person may perform a variety of ministerial responsibilities. Of particular interest to many individuals who become ordained online is the fact that an ordained minister is, in most jurisdictions, permitted to perform marriage ceremonies.

5. Many providers of online ordination services, including AMM, market themselves to individuals who are interested in becoming ordained so that they will be qualified to perform marriage ceremonies for friends or family.
6. Many providers of online ordination services offer information to visitors of their websites about how to get ordained.
7. Many providers of online ordination services direct their website visitors to get ordained through their website.
8. Many providers of online ordination services sell retail items to people who have gotten ordained through their website. For instance, many providers, including AMM, sell minister credentials, apparel, marriage licenses, and information about how to perform religious ceremonies.

I certify under penalty of perjury under the laws of the United States that the foregoing is true and correct.

Executed this 28th day of February, 2019 in Seattle, Washington.

Lewis King
[name]

CERTIFICATE OF SERVICE

I hereby certify that on February 28, 2019, I served the foregoing on the Applicant by emailing to Applicant as follows:

Michael P. Matesky, II
Matesky Law PLLC
trademarks@mateskylaw.com
mike@mateskylaw.com

/Renee Stewart/
Renee Stewart

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

AMERICAN MARRIAGE MINISTRIES,)

Opposer,)

v.)

UNIVERSAL LIFE CHURCH)
MONASTERY STOREHOUSE, INC.)

Applicant.)

Opposition No. 91237315

**DECLARATION OF
NANCY STEPHENS
IN SUPPORT OF OPPOSER'S
MOTION FOR PARTIAL
SUMMARY JUDGMENT**

I, Nancy V. Stephens, hereby declare and affirm as follows:

1. I am an attorney at Foster Pepper PLLC and one of the attorneys representing the Opposer in this matter. I have personal knowledge of the facts stated herein and am otherwise competent to make this declaration.
2. Attached as Exhibit A is a true and correct copy of Trademark Application No. 87430729.
3. Attached as Exhibit B is a true and correct copy of the Notice of Opposition filed by Opposer against Trademark Application No. 87430729.
4. Attached as Exhibit C are excerpts of a true and correct copy of the deposition of Dallas Goschie taken on January 18, 2019.
5. Attached as Exhibit D are excerpts of a true and correct copy of the deposition of Dylan Wall taken on January 25, 2019.
6. Attached as Exhibit E are excerpts of a true and correct copy of the deposition of George Freeman taken on January 16, 2019.

7. Attached as Exhibit F are true and correct copies of AMM 00001, AMM 00369-77, AMM 00682-83, and AMM 00770-78, produced by Opposer as part of discovery for this matter.
8. Attached as Exhibit G are true and correct copies of ULCM 000196-98, produced by Registrant as part of discovery for this matter.
9. Attached as Exhibit H is a true and correct copy of the definition of the term “get”, as well as a true and correct copy of the definition of the term “ordain”, as those terms appear in The American Heritage Dictionary (2d ed. 1991).

I certify under penalty of perjury under the laws of the United States that the foregoing is true and correct.

Executed this 28th day of February, 2019 in Seattle, Washington.



Nancy V. Stephens

CERTIFICATE OF SERVICE

I hereby certify that on February 28, 2019, I served the foregoing on the Applicant by emailing to Applicant as follows:

Michael P. Matesky, II
Matesky Law PLLC
trademarks@mateskylaw.com
mike@mateskylaw.com

/Nancy V. Stephens/
Nancy V. Stephens

EXHIBIT A

Trademark/Service Mark Application, Principal Register

TEAS Plus Application

Serial Number: 87430729

Filing Date: 04/28/2017

NOTE: Data fields with the * are mandatory under TEAS Plus. The wording "(if applicable)" appears where the field is only mandatory under the facts of the particular application.

The table below presents the data as entered.

Input Field	Entered
TEAS Plus	YES
MARK INFORMATION	
*MARK	GET ORDAINED
*STANDARD CHARACTERS	YES
USPTO-GENERATED IMAGE	YES
LITERAL ELEMENT	GET ORDAINED
*MARK STATEMENT	The mark consists of standard characters, without claim to any particular font style, size, or color.
REGISTER	Principal
APPLICANT INFORMATION	
*OWNER OF MARK	Universal Life Church Monastery Storehouse, Inc.
*STREET	1425 Broadway #67
*CITY	Seattle
*STATE (Required for U.S. applicants)	Washington
*COUNTRY	United States
*ZIP/POSTAL CODE (Required for U.S. and certain international addresses)	98122
LEGAL ENTITY INFORMATION	
*TYPE	CORPORATION
* STATE/COUNTRY OF INCORPORATION	Washington
GOODS AND/OR SERVICES AND BASIS INFORMATION	
*INTERNATIONAL CLASS	035
*IDENTIFICATION	On-line retail store services featuring clothing in the nature of shirts, hats, stoles; stationery; business cards; bumper stickers; license plate holders; badges; pens; pins; musical sound recordings; bookmarks; bread; aromatic oil; portfolios; and publications in the nature of books, hand-outs, workbooks, manuals, brochures, and newsletters in the fields of religion, spirituality, marriage, law, and management

*FILING BASIS	SECTION 1(a)
FIRST USE ANYWHERE DATE	At least as early as 11/17/2016
FIRST USE IN COMMERCE DATE	At least as early as 11/17/2016
SPECIMEN FILE NAME(S)	
ORIGINAL PDF FILE	SPE0-731409484-20170427185650169915_._Class_35_Specimens.pdf
CONVERTED PDF FILE(S) (2 pages)	\\TICRS\EXPORT17\IMAGEOUT17\874\307\87430729\xml1\FTK0003.JPG
	\\TICRS\EXPORT17\IMAGEOUT17\874\307\87430729\xml1\FTK0004.JPG
SPECIMEN DESCRIPTION	Screen capture showing use of applied-for mark in connection with online retail store services
*INTERNATIONAL CLASS	045
*IDENTIFICATION	Conducting religious ceremonies; Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies; Providing a website featuring information about religious belief systems
*FILING BASIS	SECTION 1(a)
FIRST USE ANYWHERE DATE	At least as early as 07/10/2011
FIRST USE IN COMMERCE DATE	At least as early as 07/10/2011
SPECIMEN FILE NAME(S)	
ORIGINAL PDF FILE	SPE0-731409484-20170427185650169915_._Class_45_Specimens.pdf
CONVERTED PDF FILE(S) (3 pages)	\\TICRS\EXPORT17\IMAGEOUT17\874\307\87430729\xml1\FTK0005.JPG
	\\TICRS\EXPORT17\IMAGEOUT17\874\307\87430729\xml1\FTK0006.JPG
	\\TICRS\EXPORT17\IMAGEOUT17\874\307\87430729\xml1\FTK0007.JPG
SPECIMEN DESCRIPTION	Image showing ordination certificate given to recipient of ordination services bearing applied-for mark
ADDITIONAL STATEMENTS INFORMATION	
*TRANSLATION (if applicable)	
*TRANSLITERATION (if applicable)	
*CLAIMED PRIOR REGISTRATION (if applicable)	
*CONSENT (NAME/LIKENESS) (if applicable)	
*CONCURRENT USE CLAIM (if applicable)	
ATTORNEY INFORMATION	
NAME	Michael P. Matesky, II
ATTORNEY DOCKET NUMBER	ULCM 00246
FIRM NAME	Matesky Law PLLC
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AUTHORIZED TO COMMUNICATE VIA EMAIL	Yes
CORRESPONDENCE INFORMATION	
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*COUNTRY	United States
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*AUTHORIZED TO COMMUNICATE VIA EMAIL	Yes
FEE INFORMATION	
APPLICATION FILING OPTION	TEAS Plus
NUMBER OF CLASSES	2
FEE PER CLASS	225
*TOTAL FEE PAID	450
SIGNATURE INFORMATION	
* SIGNATURE	/George Freeman/
* SIGNATORY'S NAME	George Freeman
* SIGNATORY'S POSITION	President
SIGNATORY'S PHONE NUMBER	2062851086
* DATE SIGNED	04/28/2017

Trademark/Service Mark Application, Principal Register

TEAS Plus Application

Serial Number: 87430729

Filing Date: 04/28/2017

To the Commissioner for Trademarks:

MARK: GET ORDAINED (Standard Characters, see [mark](#))
The mark in your application is GET ORDAINED.

The applicant, Universal Life Church Monastery Storehouse, Inc., a corporation of Washington, having an address of
1425 Broadway #67
Seattle, Washington 98122
United States

requests registration of the trademark/service mark identified above in the United States Patent and Trademark Office on the Principal Register established by the Act of July 5, 1946 (15 U.S.C. Section 1051 et seq.), as amended, for the following:

For specific filing basis information for each item, you must view the display within the Input Table.

International Class 035: On-line retail store services featuring clothing in the nature of shirts, hats, stoles; stationery; business cards; bumper stickers; license plate holders; badges; pens; pins; musical sound recordings; bookmarks; bread; aromatic oil; portfolios; and publications in the nature of books, hand-outs, workbooks, manuals, brochures, and newsletters in the fields of religion, spirituality, marriage, law, and management

Use in Commerce: The applicant is using the mark in commerce on or in connection with the identified goods/services. The applicant attaches, or will later submit, one specimen as a JPG/PDF image file showing the mark as used in commerce on or in connection with any item in the class of listed goods/services, regardless of whether the mark itself is in the standard character format or is a stylized or design mark. The specimen image file may be in color, and the image must be in color if color is being claimed as a feature of the mark.

In International Class 035, the mark was first used by the applicant or the applicant's related company or licensee predecessor in interest at least as early as 11/17/2016, and first used in commerce at least as early as 11/17/2016, and is now in use in such commerce. The applicant is submitting one(or more) specimen(s) showing the mark as used in commerce on or in connection with any item in the class of listed goods/services, consisting of a(n) Screen capture showing use of applied-for mark in connection with online retail store services.

Original PDF file:

[SPE0-731409484-20170427185650169915 . Class_35_Specimens.pdf](#)

Converted PDF file(s) (2 pages)

[Specimen File1](#)

[Specimen File2](#)

For specific filing basis information for each item, you must view the display within the Input Table.

International Class 045: Conducting religious ceremonies; Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies; Providing a website featuring information about religious belief systems

Use in Commerce: The applicant is using the mark in commerce on or in connection with the identified goods/services. The applicant attaches, or will later submit, one specimen as a JPG/PDF image file showing the mark as used in commerce on or in connection with any item in the class of listed goods/services, regardless of whether the mark itself is in the standard character format or is a stylized or design mark. The specimen image file may be in color, and the image must be in color if color is being claimed as a feature of the mark.

In International Class 045, the mark was first used by the applicant or the applicant's related company or licensee predecessor in interest at least as early as 07/10/2011, and first used in commerce at least as early as 07/10/2011, and is now in use in such commerce. The applicant is submitting one(or more) specimen(s) showing the mark as used in commerce on or in connection with any item in the class of listed goods/services, consisting of a(n) Image showing ordination certificate given to recipient of ordination services bearing applied-for mark.

Original PDF file:

[SPE0-731409484-20170427185650169915 . . Class 45 Specimens.pdf](#)

Converted PDF file(s) (3 pages)

[Specimen File1](#)

[Specimen File2](#)

[Specimen File3](#)

The applicant's current Attorney Information:

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The attorney docket/reference number is ULCM 00246.

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E-mail Authorization: I authorize the USPTO to send e-mail correspondence concerning the application to the applicant or the applicant's attorney, or the applicant's domestic representative at the e-mail address provided in this application. I understand that a valid e-mail address must be maintained and that the applicant or the applicant's attorney must file the relevant subsequent application-related submissions via the Trademark Electronic Application System (TEAS). Failure to do so will result in the loss of TEAS Plus status and a requirement to submit an additional processing fee of \$125 per international class of goods/services.

A fee payment in the amount of \$450 has been submitted with the application, representing payment for 2 class(es).

Declaration

☒ **If the applicant is filing the application based on use in commerce under 15 U.S.C. § 1051(a):**

- The signatory believes that the applicant is the owner of the trademark/service mark sought to be registered;
- The mark is in use in commerce on or in connection with the goods/services in the application;
- The specimen(s) shows the mark as used on or in connection with the goods/services in the application; and
- The facts set forth in the application are true.

If the applicant is filing the application based on an intent to use the mark in commerce under 15 U.S.C. § 1051(b), § 1126(d), and/or § 1126(e):

- The signatory believes that the applicant is entitled to use the mark in commerce;
- The applicant has a bona fide intention to use the mark in commerce on or in connection with the goods/services in the application; and
- The facts set forth in the application are true.

☒ To the best of the signatory's knowledge and belief, no other persons, except, if applicable, concurrent users, have the right to use the mark in commerce, either in the identical form or in such near resemblance as to be likely, when used on or in connection with the goods/services of such other persons, to cause confusion or mistake, or to deceive.

☒ To the best of the signatory's knowledge, information, and belief, formed after an inquiry reasonable under the circumstances, the allegations and other factual contentions made above have evidentiary support.

☒ The signatory being warned that willful false statements and the like are punishable by fine or imprisonment, or both, under 18 U.S.C. § 1001, and that such willful false statements and the like may jeopardize the validity of the application or submission or any registration resulting therefrom, declares that all statements made of his/her own knowledge are true and that all statements made on information and belief are believed to be true.

Declaration Signature

Signature: /George Freeman/ Date: 04/28/2017

Signatory's Name: George Freeman

Signatory's Position: President

Signatory's Phone Number: 2062851086

Payment Sale Number: 87430729

Payment Accounting Date: 05/01/2017

Serial Number: 87430729

Internet Transmission Date: Fri Apr 28 20:19:06 EDT 2017

TEAS Stamp: USPTO/FTK-XX.XXX.XX.XX-20170428201906448

253-87430729-58094615f827543b84a66e78c0c

d4db46e614e701fe96f51577d1d2525e3cbd8b-C

C-6974-20170427185650169915

GET ORDAINED

Clergy Shirt - Long Sleeve

https://getordained.org/ministry-supplies/clergy-shirt-long-sleeve

Get Ordained

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Clergy Shirt - Long Sleeve

\$39.99

In Stock



If you are planning on taking your ministry to the next level and not only be a minister, but have the appearance of one, this is a great place to start.

Step #1 — Set your options, then add to cart:

Clergy Shirt - Long Sleeve — Options

Shirt Size:

Please Choose

How many Clergy Shirt - Long Sleeve's would you like to order?

Quantity:

1

Customers who bought this also bought:

Subtotal: **\$39.99**

Add to Cart

Thursday, April 27, 2017

Minister's Anointing Oil - Ge

https://getordained.org/ministry-supplies/ministers-anointing-oil

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Minister's Anointing Oil

\$5.99

In Stock

We are proud to say that our online ordination grants our ministers the powers of anointing and consecration.

Step #1 — Set your options, then add to cart:

How many *Minister's Anointing Oil's* would you like to order?

Quantity:

Subtotal: **\$5.99**

[Add to Cart](#)

Minister's Anointing Oil Details

This ¼ oz of aromatic olive oil is derived from the natural fragrances of the Holy Land - Frankincense and Myrrh.

We recommend this oil as a spiritual aid for those you meet on your path.

ANointing Oil

Thursday, April 27, 2017

Baptism Training - Performin

https://getordained.org/training/performing-baptisms

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Training / How to Perform a Baptism

How to Perform a Baptism

Many Christian denominations—Orthodox, Catholic, Protestant, alike—have historically practiced the rite of baptism. Over time, many other religions outside of Christianity have also adopted the tradition. This ceremony often signals an individual's introduction into the faith. In this sense, baptism is often regarded as one of the most important moments in one's spiritual journey.

This page has been developed to help direct and provide tips for ULC ministers on how to go about performing a baptism. If you'd like more information, we suggest looking into our very popular Baptism Kit. This package includes an expertly crafted guide on performing the spiritual rite of baptisms, several high-quality certificates, and a specialized clergy badge to present to attendees at your next ceremony.

Although each denomination and religion have their own individual practices and traditions, most forms of baptism involve using water to cleanse people of their sins before they enter the faith. This ritual is also considered a way of ushering someone into their new spiritual life. Reverends, pastors and ministers are often looked to as those who perform this ceremony. In fact, many of our ministers have found themselves called upon to perform this special ceremony.

Baptism ceremonies generally come in two forms: immersion and affusion. Immersion baptisms involve fully submerging the person into water. This can be done in a pool, large tub, or in a lake/river. Affusion baptism is a much simpler process. For this type of ceremony, water is simply sprinkled or poured on the person's head. We created the following video to help our ministers better understand the difference between these two types of baptism:

How to Perform A Baptism

Thursday, April 27, 2017

Wedding Training - Get Ordained

https://getordained.org/training/wedding

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Training / Wedding Training



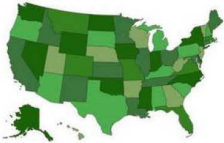

Wedding Training

Welcome to the Wedding Training Center! We have put together a number of resources that will prove helpful to ministers and couples alike. Whether you're planning to get married or are preparing to officiate a ceremony, you've come to right place.

Although conducting a marriage ceremony might seem daunting, not to worry! Our step-by-step wedding guide will walk you through the process. You'll also want to visit the Marriage License section, it contains valuable tips for completing the legal paperwork. Oh, and don't forget to check out the State Marriage Laws page! There you will find important information about the specific wedding laws in your area.

If there is anything else you need for the big day, head over to the [ministry supplies](#) section to browse our collection of wedding products.





Thursday, April 27, 2017

Get Ordained

Universal Life Church

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Become a Minister

The Universal Life Church accepts anyone, regardless of their particular denomination. The church believes anyone should have the right to become ordained as a minister and "captain their own spiritual ship", no matter what their specific beliefs may be. Many people would like to become ordained, but are concerned it is too long of a process or that they will be rejected because they aren't "religious" enough. Thankfully, this isn't something you need to worry about with the Universal Life Church. If you are looking to become a minister but don't want to go through a lengthy process, then the Get Ordained™ service is the perfect solution for you.


Using Get Ordained™

The Get Ordained™ service to become a minister is just as simple as it sounds. Once you are ordained, you will be legally recognized as a minister nearly anywhere. All you need to do is click the button to be led to the proper form. Fill out your information and then you can submit your request to become ordained. There are no tests to take and no lengthy forms to fill out. You will receive confirmation within a few minutes, and you can also receive a hard copy of your Minister's License or any other supplies you'd like in the mail if you request these things from the church catalog. After your form has been submitted and accepted, you will be legally recognized as a minister.

Become a minister online with Get Ordained™

Benefits of Online Ordination

There are several benefits to using Get Ordained™. In addition to the process being



Thursday, April 27, 2017

EXHIBIT B

ESTTA Tracking number: **ESTTA853063**

Filing date: **10/18/2017**

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Notice of Opposition

Notice is hereby given that the following party opposes registration of the indicated application.

Opposer Information

Name	American Marriage Ministries		
Entity	Corporation	Citizenship	Washington
Address	506 2nd Ave Suite 1008 Seattle, WA 98104 UNITED STATES		

Attorney information	Nancy V. Stephens Foster Pepper PLLC 1111 3rd Avenue Suite 3000 Seattle, WA 98101 UNITED STATES Email: nancy.stephens@foster.com Phone: 206-447-8925
----------------------	---

Applicant Information

Application No	87430729	Publication date	09/19/2017
Opposition Filing Date	10/18/2017	Opposition Period Ends	10/19/2017
Applicant	Universal Life Church Monastery Storehouse, Inc. 1425 Broadway #67 Seattle, WA 98122 UNITED STATES		

Goods/Services Affected by Opposition

Class 035. First Use: 2016/11/17 First Use In Commerce: 2016/11/17 All goods and services in the class are opposed, namely: On-line retail store services featuring clothing in the nature of shirts, hats, and stoles, stationery, business cards, bumper stickers, license plate holders, badges, pens, pins, musical sound recordings, bookmarks, bread, aromatic oil, portfolios, and publications in the nature of books, hand-outs, workbooks, manuals, brochures, and newsletters in the fields of religion, spirituality, marriage, law, and management
Class 045. First Use: 2011/07/10 First Use In Commerce: 2011/07/10 All goods and services in the class are opposed, namely: Conducting religious ceremonies; Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies; Providing a website featuring information about religious belief systems

Grounds for Opposition

The mark is merely descriptive	Trademark Act Section 2(e)(1)
The mark is generic	Trademark Act Sections 1, 2 and 45
The mark comprises matter that, as a whole, is	Trademark Act Section 2(e)(5)

functional	
Failure to function as a mark	Trademark Act Sections 1, 2 and 45
The mark is not inherently distinctive and has not acquired distinctiveness	Trademark Act Sections 1, 2 and 45; and Section 2(f)
Fraud on the USPTO	In re Bose Corp., 580 F.3d 1240, 91 USPQ2d 1938 (Fed. Cir. 2009)

Attachments	AMERICAN MARRIAGE MINISTRIES NOP.pdf(96223 bytes)
-------------	--

Signature	/Nancy V. Stephens/
Name	Nancy V. Stephens
Date	10/18/2017

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

In the matter of Application Serial No. 87430729
Published in the Official Gazette on September 19, 2017

American Marriage Ministries)	
Opposer)	Opposition No.
)	
v.)	
)	
Universal Life Church Monastery Storehouse, Inc.)	
Applicant)	
)	

NOTICE OF OPPOSITION

American Marriage Ministries, a Washington not for profit corporation (the “Opposer”), whose principal place of business is 506 2nd Ave, Suite 1008, Seattle, Washington, 98104, believes that it would be damaged by registration of the mark GET ORDAINED, which is the subject of application Serial No. 87430729 and has opposed the same.

As grounds of opposition, it is alleged that:

1. On information and belief, Universal Life Church Monastery Storehouse, Inc., a Washington Corporation (“Applicant”) is the owner of Application Serial No. 87430729, filed on April 28, 2017 (“Application”) and seeks to register the mark “GET ORDAINED” to cover, “online retail store services featuring clothing in the nature of shirts, hats, and stoles, stationery, business cards, bumper stickers, license plate holders, badges, pens, pins, musical sound recordings, bookmarks, bread, aromatic oil, portfolios, and publications in the nature of books, hand-outs, workbooks, manuals, brochures, and newsletters in the fields of religion, spirituality, marriage, law, and management” in *International* Class 35, and “conducting religious ceremonies; Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies; Providing a website featuring information about religious belief systems” in

International Class 45 as evidenced by the publication of such mark in the Official Gazette on September 19, 2017.

2. The Application was filed on the basis of use claiming a date of first use in interstate at least as early as November 17, 2016 for Class 35 services and as early as July 10, 2011 for class 45 services.

3. The class 35 services covered by the Application are all related to the process of becoming or getting “ordained.”

4. The class 45 services covered by the Application are all related to the process of becoming or getting “ordained.”

5. The phrase “Ecclesiastical services, namely, ordaining ministers to perform religious ceremonies” means essentially providing services to allow others to “get ordained.”

6. The word “ORDAINED” is not disclaimed apart from the mark in its entirety on the application in connection with any of the listed services.

7. Opposer owns and operates the not for profit business called American Marriage Ministries and since 2009 has provided services to help individuals become or “get” ordained as a minister.

8. The term “get ordained” is a “term of art” for the services connected with ordination services.

9. The term “get ordained” is generic for ordination services.

10. Businesses and competitors should be free to use generic or descriptive language when describing their own goods and/or services to the public in advertising and marketing materials.

11. There are other competing businesses offering services similar to Applicant’s services who also use “get ordained” to describe what their services enable customers to do.

12. There were in fact other competing businesses using “get ordained” to describe what their services enable customers to do at the time Applicant signed the oath associated with its Application.

13. Prior fair users of the term “get ordained” have legal rights superior to the Applicant’s rights associated with the term.

14. When it filed its Application, Applicant had actual knowledge of other parties using “get ordained” in connection with the sale of retail goods and services enabling consumers to become or “get” ordained.

15. Applicant believed, or had no reason not to believe, that its claim of trademark rights in and to the mark GET ORDAINED would result in harm to others who would be denied unencumbered fair use of the term of art associated with their services.

16. When Applicant filed its Application, it fraudulently and with disregard for the truth, attested that Applicant had exclusive rights to use the mark GET ORDAINED in connection with its services.

17. In failing to disclose the facts of prior third party use of “get ordained” in connection with the services, Applicant intended to procure a registration to which Applicant was not entitled.

18. To the extent Registrant’s Registration was ever valid, evidence of significant use of “get ordained” by competitors tends to indicate the mark has lost its significance as a trademark.

19. If the mark GET ORDAINED were capable of functioning as a trademark, evidence of significant use of “get ordained” by competitors tends to indicate the mark has lost its significance as a trademark or has been abandoned.

20. The mark GET ORDAINED for services related to ordination services is incapable of serving the function of a trademark to identify the services of one particular owner and therefore registration of the mark GET ORDAINED should not be allowed.

21. If Applicant is permitted to register GET ORDAINED for the services specified in the Application, damage and injury to Opposer will be caused and will result because Opposer will be denied the right to freely use the words “get ordained” to describe its offered services.

22. Applicant’s ownership of a registration for GET ORDAINED could block Opposer’s and other competitor’s fair and essential use of “get ordained” or “getting ordained” in connection with offered ordination services.

23. If Applicant is granted a registration for the GET ORDAINED mark, Applicant will obtain at least a *prima facie* exclusive right to use the GET ORDAINED mark. Such registration would be a source of damage and injury to Opposer and be inconsistent with trademark law.

WHEREFORE, for the reasons set out herein, the Opposer prays that the Application, Serial No. 87430729 in *International* Classes 35 and 45, be denied and refused.

Dated: October 18, 2017

/Nancy V. Stephens/
Nancy V. Stephens, WSBA No. 31510
Attorneys for Opposer
1111 Third Avenue, Suite 3400
Seattle, Washington 98101-3299
206-447-4400

CERTIFICATE OF SERVICE

I hereby certify that on October 18, 2017, I served the foregoing Notice of Opposition on the applicant by email at the address below and by depositing a true copy thereof in a sealed envelope, postage prepaid, in First-Class U.S. mail addressed to applicant as follows:

MICHAEL P. MATESKY, II
MATESKY LAW PLLC
1001 4TH AVE., SUITE 3200
SEATTLE, WASHINGTON
UNITED STATES 98154
mike@mateskylaw.com

/Renee Stewart/
Renee Stewart

(Filed under Seal)

EXHIBIT C

EXHIBIT D

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

AMERICAN MARRIAGE)	
MINISTRIES,)	
Opposer,)	
vs.)	Opposition No. 91237315
UNIVERSAL LIFE CHURCH)	
MONASTERY STOREHOUSE,)	
INC.,)	
Applicant.)	

30 (B) (6) DEPOSITION UPON ORAL EXAMINATION OF
AMERICAN MARRIAGE MINISTRIES
DESIGNEE: DYLAN JAMES WALL
COMBINED WITH
PERSONAL DEPOSITION UPON ORAL EXAMINATION OF
DYLAN JAMES WALL

9:30 a.m.

January 25, 2019

600 University Street, Suite 320

Seattle, Washington

REPORTED BY: Brenda Steinman, CCR #2717

A P P E A R A N C E S

FOR THE OPPOSER:

NANCY V. STEPHENS, ESQ.
KELLY A. MENNEMEIER, ESQ.
Foster Pepper PLLC
1111 Third Avenue, Suite 3000
Seattle, Washington 98101
206.447.4400
nancy.stephens@foster.com
kelly.mennemeier@foster.com

FOR THE APPLICANT:

MICHAEL P. MATESKY, II, ESQ.
Matesky Law PLLC
1001 Fourth Avenue, Suite 3200
Seattle, Washington 98154
206.701.0331
mike@mateskylaw.com

ALSO PRESENT:

DALLAS GOSCHIE
GLEN YOSHIOKA
LEWIS KING

1 E X A M I N A T I O N

2 ATTORNEY PAGE

3 BY MR. MATESKY: 9

4 BY MS. MENNEMEIER: 151

5 BY MR. MATESKY: 176

6 BY MR. MATESKY: 190

7

8 E X H I B I T I N D E X

9 EX# DESCRIPTION PAGE

10 Exhibit 1 1/10/2019 Notice of Combined 14

11 Deposition of American

12 Marriage Ministries and

13 Dylan Wall.

14 Exhibit 2 5/1/2008 email from George 57

15 Galaxy to ULC Seattle,

16 \$3,864.11 spent on Google

17 AdWords. CONFIDENTIAL.

18 (AMM 00379)

19 Exhibit 3 Email chain, top email dated 63

20 12/15/2008 from George Galaxy

21 to Lobsenz, Subject: RE:

22 Gay_Marriage_Pleading[1].

23 (AMM 00071)

24

25

1 Q. (By Mr. Matesky) Please take a
2 moment to review Exhibit No. 10.

3 A. Mm-hmm.

4 Q. Do you recognize what this document
5 shows?

6 A. Yes.

7 Q. What does this document show?

8 A. This looks like a portion of the
9 American Marriage Ministries website indicating
10 members of the church board of directors.

11 Q. Do you see the section that includes
12 the language "Dylan James Wall"?

13 A. I do.

14 Q. Did you author the text in that
15 section?

16 A. I believe so.

17 Q. Could you please read the text of
18 that section for the record?

19 A. "As Vice President of AMM, Dylan is
20 dedicated to strengthening the ministry's global
21 fellowship of ministers and providing new
22 officiants with the tools they need to build
23 communities through the institution of marriage.
24 With half a dozen weddings officiated himself,
25 Dylan understands first-hand the challenges that

1 officiants face, and takes their cause personally."

2 And I would like to amend my previous
3 statement; I did not author this.

4 Q. Who did author this?

5 A. I do not know.

6 Q. Is that text accurate?

7 A. I have not officiated half a dozen
8 weddings.

9 Q. Other than that -- well, strike that.
10 How many weddings have you
11 officiated?

12 A. Three.

13 Q. Other than that discrepancy, is that
14 text accurate?

15 A. Let me review that one more time.

16 Yes, I would say that broadly is an
17 accurate statement.

18 Q. Do you see the section that includes
19 the name "Sara White"?

20 A. Yes.

21 Q. Could you please read the text of
22 that section for the record?

23 A. "Sara is proud to serve on the board
24 of American Marriage Ministries because she
25 believes that everyone should have the right to

1 S I G N A T U R E

2

3 I declare under penalty of perjury under
4 the laws of the State of Washington that I have
5 read my within deposition, and the same is true and
6 accurate, save and except for changes and/or
7 corrections, if any, as indicated by me on the
8 CHANGE SHEET flyleaf page hereof.

9 Signed in _____, Washington,
10 this _____ day of _____, 2019.

11

12 -----

13 DYLAN WALL

14 Taken: Friday, January 25, 2019

15

16

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22

23

24 Re: AMM v ULC Monastery
25 Opposition No. 91237315
Brenda Steinman, CCR.

C E R T I F I C A T E

STATE OF WASHINGTON)
) ss.
COUNTY OF KING)

I, the undersigned Washington Certified Court Reporter, hereby certify that the foregoing deposition upon oral examination of DYLAN WALL was taken stenographically by me on January 25, 2019, and thereafter transcribed under my direction;

That the witness, before examination, was first duly sworn by me pursuant to RCW 5.28.010 to testify truthfully; that the transcript of the deposition is a full, true, and correct transcript to the best of my ability; and that I am neither attorney for, nor a relative or employee of, any of the parties to the action, or any attorney or counsel employed by the parties hereto, nor financially interested in its outcome.

I further certify that in accordance with CR 30(e), the witness was given the opportunity to examine, read, and sign the deposition, within 30 days, upon its completion and submission, unless waiver of signature was indicated in the record.

IN WITNESS WHEREOF, I have hereunto set my hand this date: February 4, 2019.

Brenda Steinman



Brenda Steinman, CCR #2717
License expires 10/15/2019

5 PLEASE MAKE ALL CHANGES OR CORRECTIONS ON SHEET,
SHOWING PAGE, LINE AND REASON.

7	PAGE	LINE	CORRECTION AND REASON
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23 DYLAN WALL
Taken: Friday, January 25, 2019

24 Re: AMM v ULC Monastery
Opposition No. 91237315
25 Brenda Steinman, CCR.

EXHIBIT E

GEORGE FREEMAN
IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

AMERICAN MARRIAGE)
MINISTRIES,)
Opposer,)
vs.) Opposition No. 91237315
UNIVERSAL LIFE CHURCH)
MONASTERY STOREHOUSE,)
INC.,)
Applicant.)

30 (b) (6) AND INDIVIDUAL DEPOSITION UPON ORAL EXAMINATION
OF
GEORGE FREEMAN

Taken at 1111 Third Avenue, Suite 3000
Seattle, Washington

JOB NUMBER: 154148
DATE TAKEN: JANUARY 16, 2019
REPORTED BY: LAURA L. OHMAN, RPR, CCR 3186

1 GEORGE FREEMAN

2 A P P E A R A N C E S

3 FOR THE OPPOSER:

4 KELLY MENNEMEIER, ESQ.

5 BENJAMIN HODGES, ESQ.

6 NANCY STEPHENS ESQ.

7 Foster Pepper

8 1111 Third Avenue

9 Seattle, WA 98101

10
11 FOR THE APPLICANT:

12 MICHAEL MATESKY, ESQ.

13 Matesky Law

14 1001 Fourth Avenue

15 Seattle, WA 98154

1 GEORGE FREEMAN

2 DEPOSITION OF GEORGE FREEMAN

3 EXAMINATION INDEX

4	EXAMINATION BY:	PAGE NO.
5	MS. MENNEMEIER	4, 94
6	MR. MATESKY	90

7

8 EXHIBIT INDEX

9	EXHIBITS FOR IDENTIFICATION	PAGE NO.
10	EXHIBIT NO. 1 TEAS Plus Application	56
11	EXHIBIT NO. 2 E-mail dated 10/11/2017; AMM 00707	81

1 GEORGE FREEMAN

2 When did you move back to Seattle -- or when did
3 you move to Seattle in the first place?

4 A. Sometime in the '70s.

5 Q. In the '70s?

6 What did you do when you got to Seattle?

7 A. I built a monastery.

8 Q. You built monastery.

9 Mr. Freeman, are you an ordained minister?

10 A. Yes.

11 Q. When did you get ordained?

12 A. Sometimes in the '70s.

13 Q. Where did you get ordained from?

14 A. Universal Life Church.

15 Q. What did you have to do in order to become
16 ordained?

17 A. Paperwork back in those days. We didn't have
18 the internet.

19 Q. What kind of paperwork was involved in getting
20 ordained?

21 A. Forms.

22 Q. What did those forms ask?

23 A. What did they ask?

24 Q. Uh-huh.

25 A. Asked if I wanted to be ordained, and I answered

1 GEORGE FREEMAN

2 Q. Is that related to ULC Monastery?

3 A. It was. At the beginning, it wasn't, and then
4 it was --

5 Q. How is it related?

6 A. -- in the '70s.

7 I got ordained and it became a charter.

8 Q. And, at that point, The Monastery became
9 Universal Life Church Monastery or --

10 A. Yes.

11 Q. Okay. Does The Monastery still exist?

12 A. Does the what?

13 Q. Does The Monastery still exist?

14 A. Yes.

15 Q. Okay.

16 MR. MATESKY: I'm going to object to the
17 form of that question.

18 BY MS. MENNEMEIER:

19 Q. How is Universal Life Church Monastery organized
20 as a business?

21 A. How is it organized as a business?

22 Q. Is it a corporation? Is it a nonprofit?

23 A. It's a nonprofit.

24 Q. It's a nonprofit?

25 Has it ever been incorporated as a business?

1 GEORGE FREEMAN

2 BY MS. MENNEMEIER:

3 Q. Let me restate the question.

4 Are there states that you are aware of in which
5 a person needs to be ordained in order to marry two
6 other people?

7 A. I believe there are.

8 Q. Are there states, to your knowledge, that
9 require somebody to be ordained in order to baptize
10 somebody?

11 MR. MATESKY: Same objection as before.

12 Go on.

13 THE WITNESS: I don't think there are. I
14 can't call to memory that there's a state where you
15 can't baptize somebody.

16 BY MS. MENNEMEIER:

17 Q. To your knowledge, are there states that require
18 you to be ordained in order to give somebody a funeral?

19 MR. MATESKY: Again, I'll just note a
20 continuing objection to the extent it calls for legal
21 conclusions.

22 THE WITNESS: I'm not too sure.

23 BY MS. MENNEMEIER:

24 Q. Does ordination have to take place through a
25 religious organization?

1 GEORGE FREEMAN

2 Marriage Ministries provides?

3 A. The verbiage is different, certificates are
4 different, and I think the formats are all different.

5 Q. What do you mean by "the formats"?

6 A. Depends upon where it's located on the page,
7 what they're offering, their representations. There's a
8 whole lot of things there to consider.

9 Q. Are you talking about the certificates for
10 ordination that are being issued?

11 A. Well, the services that they offer.

12 I think that was what your question was;
13 correct?

14 Q. Yes.

15 A. Right. Their services don't look the same as
16 ours do, I think. I don't spend much time looking at
17 what they're offering. I just remember how they got to
18 where they're at.

19 Q. You can get ordained through -- well, let me
20 back up.

21 What does the phrase "get ordained" mean to you?

22 A. That's self-explanatory.

23 Q. Could you please explain?

24 A. Get ordained. Get ordained.

25 Q. What does the word --

1 GEORGE FREEMAN

2 MR. MATESKY: Objection to form -- excuse
3 me --

4 TH WITNESS: It may --

5 MR. MATESKY: -- I didn't pronounce that
6 very well. Objection.

7 THE WITNESS: It may to some people. I
8 don't know how you interpret it or anyone else here at
9 the table or I interpret it, but that's how I see it.
10 But it could be different. I'm not the sole authority
11 here.

12 BY MS. MENNEMEIER:

13 Q. I'm interested in your understanding of the
14 phrase "get ordained."

15 A. I think I've explained that.

16 Q. Okay. Do you think the phrase "get ordained"
17 describes the process of somebody becoming a person who
18 is qualified to perform marriage ceremonies?

19 MR. MATESKY: Objection; asked and answered.
20 Go ahead.

21 THE WITNESS: The evidence is that it's used
22 by a number of people on various websites, and I think
23 it's a fact that some people do.

24 BY MS. MENNEMEIER:

25 Q. That some people understand the phrase "get

1 GEORGE FREEMAN

2 ordained" to mean becoming somebody qualified to perform
3 marriage services?

4 A. If you're looking to become a minister, yes. I
5 would say those people that are looking to get ordained
6 to become a minister. You can get ordained to do other
7 things, I think, you know. To fight the battle, you
8 know? Get ordained to join the forces. There's a
9 thousand meanings I think you can construct those two
10 words and carry it onto another achievement.

11 Q. If you were looking to become qualified to
12 perform marriage ceremonies, how would you think you
13 would structure a Google inquiry about how to do that?

14 MR. MATESKY: Objection; form, calls for
15 speculation.

16 THE WITNESS: Could you repeat the last
17 half? If you were looking...?

18 BY MS. MENNEMEIER:

19 Q. If you were a person who was looking to become
20 qualified to perform a marriage ceremony and you were
21 looking to do that online, how would you structure a
22 Google inquiry?

23 A. I would read.

24 Q. If you were to perform a Google search, what
25 would you type into Google to find out how to become

1 GEORGE FREEMAN

2 using the phrase with respect to different ordination
3 services?

4 MR. MATESKY: Objection to the extents it
5 calls for speculation as to the entity's knowledge.

6 THE WITNESS: I can't talk about other
7 people.

8 BY MS. MENNEMEIER:

9 Q. Did you understand -- did you know at the time
10 that this application was filed that other entities were
11 using the phrase "get ordained" with respect to their
12 ordination services?

13 A. I don't think anybody had a website named "Get
14 Ordained."

15 Q. Did you know whether any other organization used
16 the phrase on their website to talk about their
17 ordination services?

18 A. They may have, yeah.

19 Q. Going back to this declaration, the second box
20 that's checked, it says, "To the best of the signatory's
21 knowledge and belief, no other persons, except if
22 applicable, concurrent users, have the right to use the
23 mark and commerce."

24 What was the basis for saying that no other
25 persons had the right to use the phrase "get ordained"

1 GEORGE FREEMAN

2 C E R T I F I C A T E

3
4 STATE OF WASHINGTON

5 COUNTY OF KING

6
7 I, Laura L. Ohman, a Certified Shorthand Reporter
8 in and for the State of Washington, do hereby certify
9 that the foregoing transcript of the deposition of
10 GEORGE FREEMAN, having been duly sworn, on
11 January 16, 2019, is true and accurate to the best of my
12 knowledge, skill and ability.

13 IN WITNESS WHEREOF, I have hereunto set my hand
14 and seal this 29th day of January, 2019.

15
16 

17 _____
18 LAURA L. OHMAN, RPR, CCR 3186

19
20 My commission expires:

21 MARCH 2019
22
23
24
25

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Deposition Date:

Deponent:

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Signature of Deponent

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A Turning Point On the Road to Priesthood

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A Turning Point On the Road to Priesthood

By Catherine Cheney
Washington Post Staff Writer
Saturday, August 22, 2009

TOOLBOX

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Reprints

Seated in a reception area of St. Andrew the Apostle Church in Silver Spring, Andrew Morkunas traced his fingers around his head and along a long pink scar that delayed -- but did not derail -- his ordination as a Catholic priest.

Morkunas, 45, who will be ordained next week at the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Northeast Washington, learned he had a brain tumor in January after falling on a ski slope in Massachusetts.

An MRI revealed a meningioma, a large benign tumor in the center of his brain. The doctor guessed that it had been growing for 10 years -- the period of Morkunas's life in which he'd walked away from government contract work to pursue the priesthood. He was just months away from completing his studies at Blessed John XXIII, the only Catholic seminary in the nation for second-career candidates for the priesthood, and being ordained.

Surgery could wait until he finished seminary, the doctor said, but the tumor would continue to grow. If it wasn't removed, it could cause seizures and other problems.

The prospect of brain surgery floored Morkunas, a former Army officer who had decided to become a priest at 41. He'd given up almost everything connected to his old life to enter the seminary: his job, his house in Southern Maryland, his dog and his boat.

He thought he was pursuing what God called him to do, until the tumor tested his faith in that future.

"I was living with the fact that I've got a tumor in my head," Morkunas said. "That they would have to cut my scalp, drill open my skull, remove the skull bone and split the brain in two.

"Needless to say, I went through some severe depression because the whole idea of brain surgery absolutely terrified me. Some weeks I would be perfectly fine . . . and other weeks I felt like leaving the seminary and just walking out then and there."

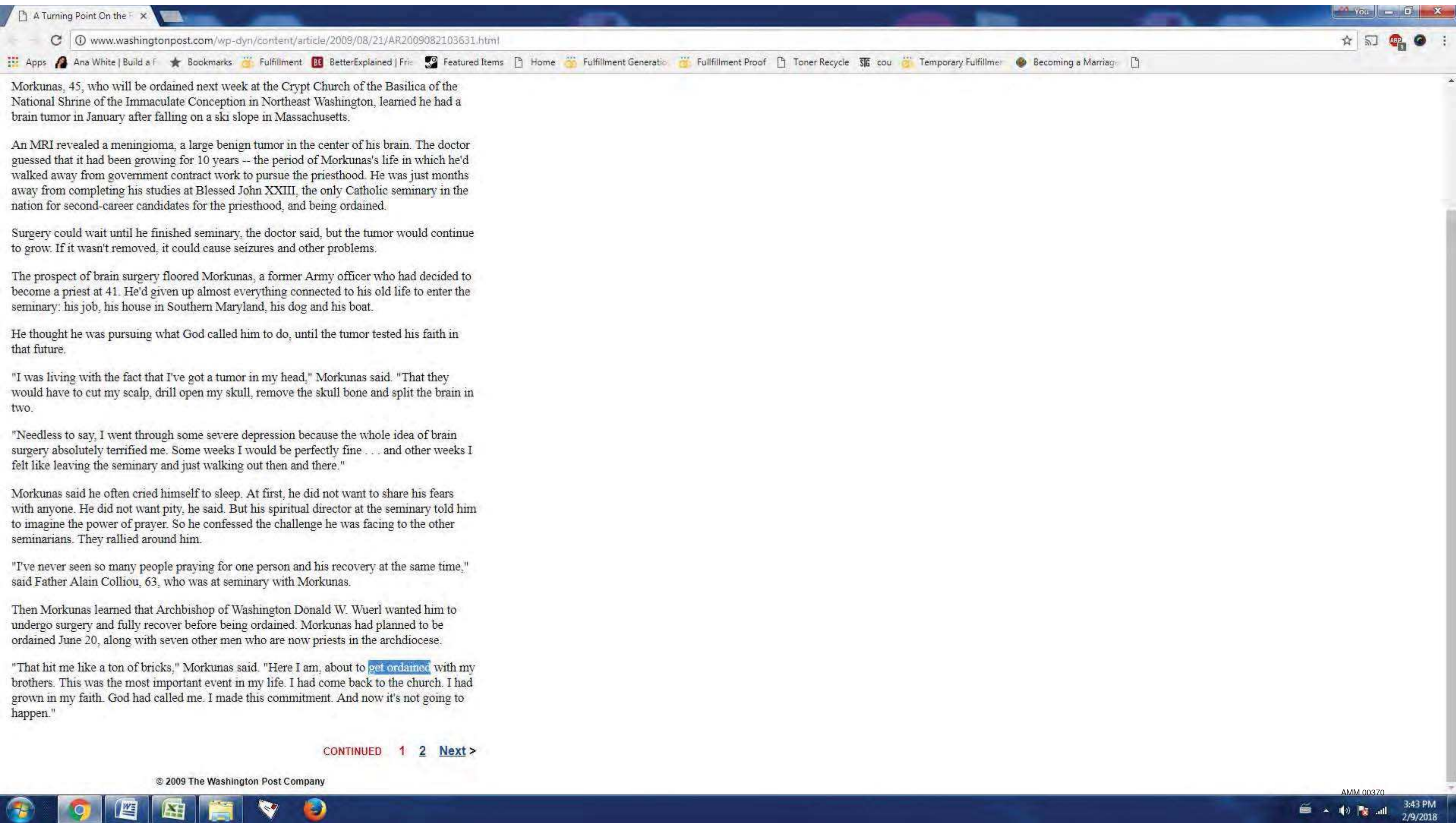
Morkunas said he often cried himself to sleep. At first, he did not want to share his fears with anyone. He did not want pity, he said. But his spiritual director at the seminary told him to imagine the power of prayer. So he confessed the challenge he was facing to the other seminarians. They rallied around him.

"I've never seen so many people praying for one person and his recovery at the same time," said Father Alain Colliou, 63, who was at seminary with Morkunas.

Then Morkunas learned that Archbishop of Washington Donald W. Wuerl wanted him to undergo surgery and fully recover before being ordained. Morkunas had planned to be

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3:43 PM
2/9/2018





ENABLING CHURCH – MY TALK

ENABLING CHURCH – MY TALK

For those who didn't make it to the recent Enabling Church Conference, the text that my talk started from (!) is below. Thanks to lots of you for encouraging emails and conversations since the conference. I really did appreciate all the feedback I received, and not just because all of it was very nice! So without further ado, here's the text of my talk. Thanks for reading. I hope that there will be audio for it appearing somewhere soon, at which point I will put that up here too.

Haydon

Good afternoon. It's a huge privilege to be speaking to you this afternoon, on the subject of disability, God, identity and the Church. I have 12 minutes, so we'll have no problems getting through the whole of the subject, ok? First, just a little bit about me:

I'm Haydon, just pushing 30, recently married to the wonderful Jo, just moved house, just about to [get ordained](#) as a deacon in the Church of England.

This should indicate to you that if anyone here has trouble understanding who they are at the moment, it's probably me.

Now, you probably know that around 10% of the UK population can be classed as "disabled" in some way. I've always found it interesting that this proportion is not, broadly speaking, represented in our Church congregations and leadership structures, notwithstanding the need for aptitude, the call to vocation from God and an awful lot of formation.

I find it hard to understand why our Churches are not, usually, the one part of an increasingly disparate society that are reflecting the true diversity and welcome of the kingdom of God. We have a mission opportunity and imperative not just to

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3:44 PM
2/9/2018

are a little bit more common ... It wouldn't surprise you that the priesthood – a male-dominated workforce – would have a more expected, masculine dress profile. But I don't fall into that profile, so I've had to figure out how to wear clothes that I think flatter my body in an appropriate way, while also wearing this collar.

I'll go to a boutique and find a black dress with scalloped edges on the bottom and on the sleeve, and I just put that over the collar. They have this thing called a 'janie' – it's basically a 'dickey,' but it's a 'janie' for women – and it hooks down right under your bra basically, and you can connect your collar to it. You would typically wear your undergarment, your janie, and something over it as long as it covers the janie. I take dresses from boutiques – like maybe a houndstooth dress, but it's black-and-white – and I throw that over the janie and go. But that would not necessarily be something that most people have seen with a collar attached to it. The typical colour for clergy wear is black, but if you go to Women Spirit or Almy – companies that make clergy attire – you'll see that now you can get clericals in myriad colours.

For my first ordination, I went to a Goodwill in Austin, Texas, and found this black, button-up shirt-dress. It was really cute and it was the appropriate length and everything; hitting right at or just above the knee is best. Why do I care about the length? I think when you meet with the priest, the greatest presence you should feel in the room is the presence of God. Sure, I want to teach and preach from a place of confidence that is sometimes enhanced by my clothing; but the thing of the greatest importance to me is that the people I care for feel God's presence. I don't want a hemline to distract from that. I'd rather break every fashion rule in the book than challenge that.

One of my seminary classmates was a former tailor and she was about to **get ordained** as well, and I said, 'Would you mind tailoring this for me?' She tailored it, so I wore the black dress, leggings and black wedges. The colour for an ordination is red, so I put on a red scarf; I

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Shirt And Collar Different Sizes

AUG18
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5 COMMENTS

Ah, the joys of clericals! Soon-to-be-deacon I. writes in with a question:

I'm about to **get ordained** (God willing) as a deacon in the — Church, and am in the throes of purchasing my first clergy shirt and collars, amongst other things. Based on my measurements though, I need a size 13/13.5 collar and the collars of the shirts I'm looking at (long sleeve button down) run bigger than that. Add to this the cost, the emotional element, and the fact that I can't try things on in advance and I'm in a bit of a pickle.

- So, my two questions are:
1. Can/should you wear a shirt with a larger collar size (like a 14) with a smaller collar (like a 13.5)?
 2. Assuming not, can a clergy shirt that is bigger be tailored to fit a smaller collar (this might be obvious but I have no idea)?

Any help or advice would be most greatly appreciated!

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Wedding Ceremony: How Can Our Friend Get Ordained For Our Wedding?

Q:

How can we get our friend ordained so he can officiate?

A:

We love the idea of having a friend officiate your wedding -- it's both budget friendly and personal. It's important to know that rules vary from state-to-state, so check if an online ordination is considered a legal way to become a minister. If so, your friend will want to **get ordained** online or at the local county clerk's office, which is often a quick and simple process. Check with the local office for details on specific requirements, such as filing the marriage license, the ages of consent and if they need to take a blood test. Also, some states require the wedding officiant to file additional paperwork before the county clerk will allow them to apply for a marriage license. Finally, on the wedding day, the officiant's time to shine will be when he conducts the ceremony (according to the couple's wishes), signs the marriage license and returns it to the office of issuance.

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How to Get Ordained to Marry - Everything You Need to Know

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So you want to get ordained. Getting ordained is basically making someone a priest or a minister such that they can confer holy orders. Many people assume that they can get ordained online and perform their friends' weddings. However, a number of states do not recognize weddings performed by such officiants, while in several other states the validity of such weddings is unclear and a court must intervene. The worst part is that most couples will not realize there is a problem with their marriage license until it is too late. It only becomes apparent when they need to prove their marriage was valid - for example in the case of death or divorce. The last thing you need is to mess up your friends' or relatives' wedding after officiating their ceremony. Lucky for you, this article will help find out how to get ordained to marry and the couple will not have legal issues later.





Richard

Age:26

Nothing.

Author Profile »

Understanding the Consecrated Life in Canada: Critical Essays on ...

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ordained with the intention that at least four hours daily is dedicated to meditation, recollection, and silence, devote four hours a day to monastery work, and attend all rituals. Among other programs on offer is the three-year retreat. Participants commit themselves to an intense twenty-four-hour-a-day schedule of meditation, instruction, and ritual. There is no social contact with people outside the retreat; there are no days off; even sleep is done as meditation. This is a monastery.

Barbara Clayton's chapter in this book, "Renouncing the World to Get Engaged? Gampo Abbey and the Role of Monasticism in a Lay Buddhist Movement," examines the dividing line between lay and ordained Buddhists. Although by definition, a lay person is not an ordained person and an ordained person is not a lay person, in actual practice at Gampo Abbey the distinction is not so precise.

Thai Forest Monasteries

In Canada, there are three monasteries associated with the Thai Forest Sangha: Sitavana Berkin Forest Hermitage near Kamloops, British Columbia; Arrow River Forest Hermitage south of Thunder Bay, Ontario; and Tisarana Buddhist Monastery near Perth, Ontario. Monks in this tradition are part of the larger Theravada branch of Buddhism; thus they have the traditional shaved head and wear the mustard-coloured robe draped over the left shoulder. Although these monasteries practise Buddhism in the Thai Forest Tradition, they are not "ethnic churches"¹³ serving Thai immigrant congregations. They have all been created by Western teachers primarily for Western practitioners.

The Thai Forest Tradition is not very old. It traces its modern roots to the reform and modernization movements that gripped Thailand as the Thai king struggled to modernize his country in the face of encroaching Westernization at the end of the 1800s and the beginning of the 1900s. Led by Ajahn Sao Kantasilo and his student, Ajahn Mun Bhuridatta, the Thai Forest Tradition felt that mainstream Thai Buddhism no longer adhered to the original ideals of monastic life as taught by the Buddha. Monasteries at the time, located primarily in urban settings, produced monks who were skilled at reading the Pāli texts but had little firsthand experience in the meditation techniques taught in those texts. Reacting against this, Forest Tradition monks urged removal from the urban setting with its materialistic values and a return to the life of the forest. In the forest, monks could once again live a life of strict adherence to monastic rule and cultivate wisdom based on direct firsthand experience in meditation practice. The Thai Forest Tradition is thus known and respected in Thailand for its emphasis on orthodox tradition and ascetic self-discipline. Although institutionally its history starts in the late 1800s, it thinks of itself as returning to the teaching example of the original Buddha 2,600 years ago.

In the 1970s, the Forest monk Ajahn Chah attracted a wide following including young disciples from Western countries. These Western disciples in turn established monasteries on return to their countries, eventually creating a network of Forest Sangha monasteries in the United Kingdom, the United States, Australia, New Zealand, Switzerland, Italy, and Canada. The Sangha network and its teachers are now old enough that it is possible for a young person to enter the Sangha, get ordained, and live a life of Buddhist practice without actually having to go to Thailand.

An important aspect of the Forest Sangha in the West is the acceptance of women. In Thailand itself, there is no *bhikkhuni* sangha; there is no institution for women who **want to get ordained** and live the life of a Buddhist nun. But Western women who have trained with Forest Tradition teachers have returned to their countries and created practice centres for women. Thus in Canada, in addition to the three Forest Tradition monasteries mentioned above, there is also Sati Saraniya Forest Hermitage near Lanark, Ontario, for women practitioners. Sati Saraniya was founded by Ayya Medhanandi, a nun who trained in the meditation practice of Thai Forest monks; however, because Ayya Medhanandi is not recognized as a *bhikkhuni*, an ordained nun in the Thai tradition, her monastery Sati Saraniya is not officially considered part of the Forest Sangha.¹⁴

The chapter by Jackie Liu, "Buddhist Meditation and the Consecrated Life: The Sitavana Birken Forest Monastery," gives a detailed introduction to the Thai Forest Tradition and to its three monasteries in Canada. In particular, it explains their meditation practice.

AMM.00376 3:49 PM 2/9/2018



Image courtesy of Flickr

To make things slightly more complex, the powers-at-be encourage ordination candidates to move churches every two years. Why? Because before they ordain you they want you to have had experience in at least three churches. This usually involves your home church and then two different churches during your four years at Moore College. Don't worry if you lost me, the point is that you need to do student ministry somewhere if you ever want to get **ordained**.

So if you need to do student ministry, where should you go? As I've reflected on it, I think there are five things to consider when choosing a student ministry position. Few will ever tick all five, but the best positions will probably tick at least two or three:

1. Where can I be trained? This is the most important of the five. A bit like MTS, a well chosen trainer can make a hell of a difference (quite literally) to the kind of ministry you have in the long run. Quite frankly, if you know what you want to learn, pick the guy or girl who does that the best in Sydney and go there. If you want to learn preaching, do student ministry with a preacher. If you want to learn church planting, pick a planter. Be ruthless! After college you're supposed to at least pretend you know what you're doing. Don't waste the opportunity to get trained by the best in the business.

2. Where can I do research? This question is different to asking where you can get the best training, since this one is more self directed. Many students have an idea of a region, a social class or an ethnic group that they want to work with

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3 Perform Marriage!

After preparing, you will be ready to perform the marriage. Conduct the ceremony as you planned and complete the marriage license with the couple.

Either before or after you officiate, the couple will present you with their marriage license. Look over the license, confirm that it is accurate, and complete the marriage officiant's section. Once completed and returned to its issuing office, the marriage is official. That's all there is to it!

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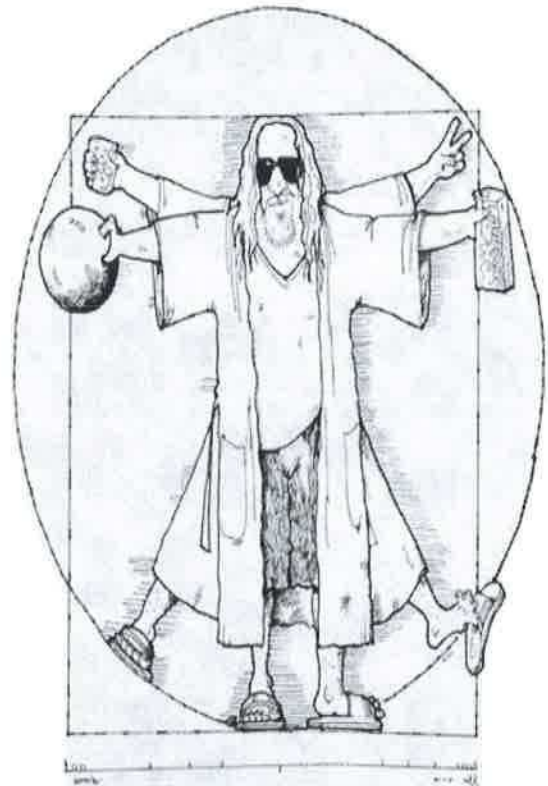
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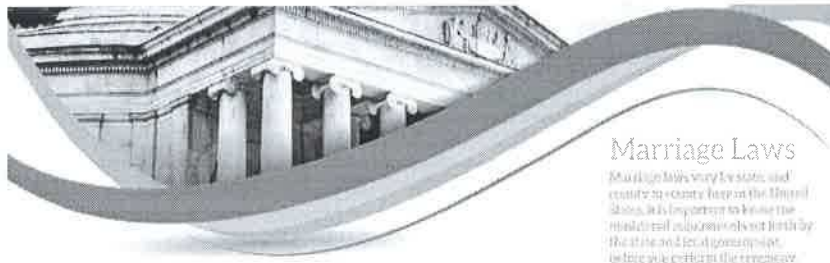
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Marriage Laws

Marriage laws vary by state and country to ensure that in the United States, it is important to know the individual rules and laws that apply to you and for a person you are getting you perform the ceremony.

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A Quick How-to-Get Ordained Guide in 3 simple steps!

12/10/2012 3:16 PM



You have this feeling inside your heart. You may have just had a thought or you have been thinking about it a long time. You may be thinking to yourself, "I want to become a Minister." Or "I want to become Ordained."

Rest assured, this beautiful thought is the first step of a Minister's calling. There are many different paths you can take and the road to becoming Ordained is filled with excitement and joy. Below are 3 simple steps to becoming Ordained.

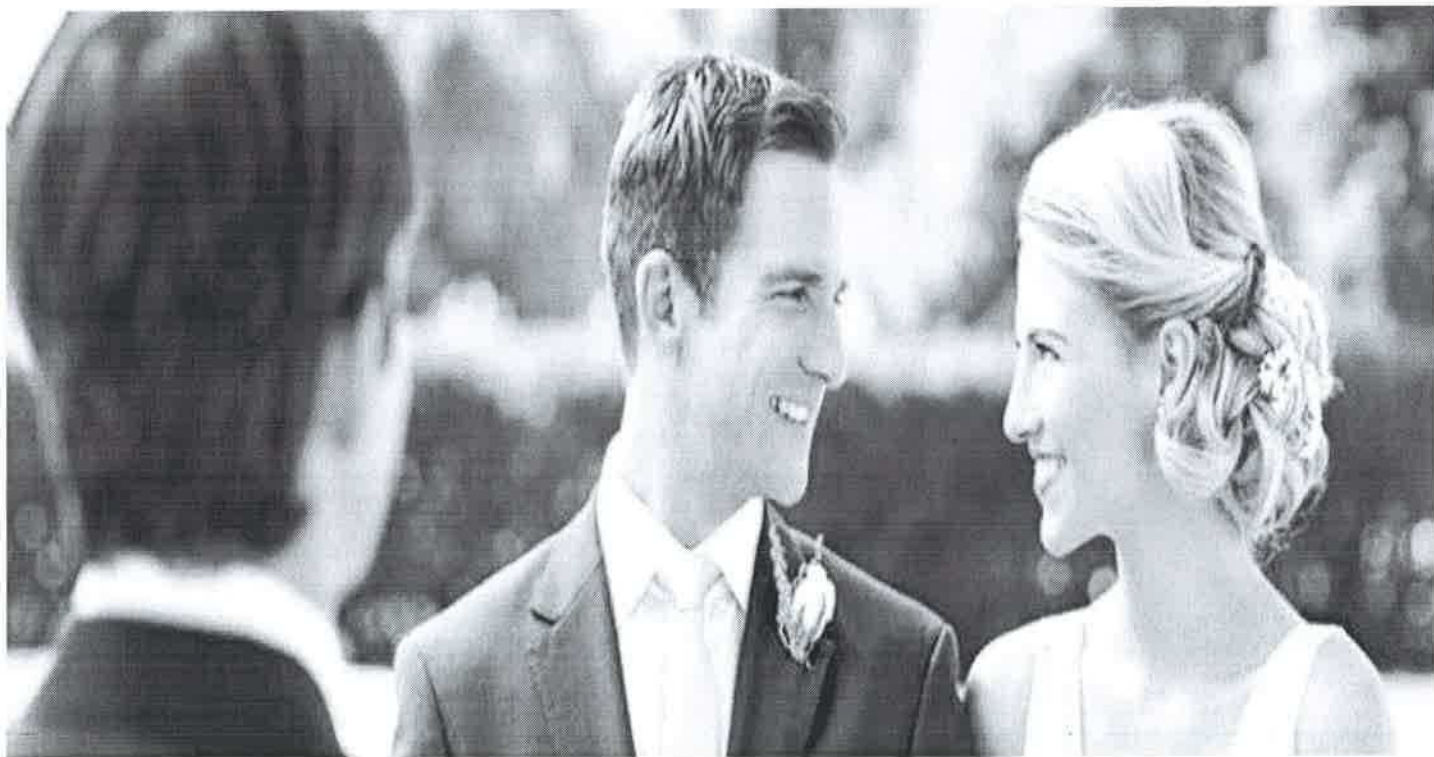
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The first step is to Get Ordained. Simply fill out the registration on the ordination page to apply. Our ordination process is highly respected and recognized in all 50 states. When you have completed the ordination process, you will receive an email for you to confirm your ordination with our ministry.

2) Understand the Marriage Laws

Marriage laws vary from State to State and Country to Country. Some country states will require that you have a registered minister and take your official document as proof of your ordination. When you get ordained, you will receive the requirements of being ordained.

3) Register with the County Clerk

Register as a wedding officiant by contacting your minister to the County Clerk or the local agency that issues marriage licenses. They may have additional paperwork for you to complete to register.

4) Performing the Ceremony

Speak with the couple to plan out their ceremony. We have templates for different ceremonies that you can use to create a custom and memorable ceremony. Look to some couples for inspiration, planning and timing on their wedding day. Plan out the ceremony, rehearse it in advance and on the day of perform the ceremony as requested.

5) After the Ceremony

After the Ceremony the State issued marriage license will need to be signed and returned. Usually this will be the signature of the two witnesses, the minister and the couple. The marriage license will need to be returned back to the agency that issued it so they can accept the marriage. Remember that the state agencies have different requirements for the return and completion of the license. Make sure that you check with the agency for any other specific details they might require.

Technically you cannot receive ordination "online" because ordination takes place in the spiritual realm when you answer the Call.

The ordaining process is simple, just complete these 3 easy steps.

Legally officiate a wedding the next day, depending on your state.

Some states such as Virginia, Hawaii, Massachusetts and cities like New York City and Washington D.C., do require extra paperwork, but we help you with all that.

Unlike other minister license and ordination websites online, we charge **NO annual renewal fees**. Your one-time ordination donation of only \$150 is good for your life-time. Your Certificate of Ordination is signed by a live person, not printed out by you on your home printer as the cheapie online ordination sites do! We also provide lifetime reference service, assistance filling out marriage license and any other clergy paperwork. Some ministers call us (or text!) on the wedding day so we walk them through filling out the marriage license.

Online Minister Support & Advice

We have a vast alumni support forum. We have ordained many professionals, doctors, nurses and attorneys over the years and many of them participate in our members only forum where you can ask questions, get advice and assistance from veteran clergy — or search the over 13+ years of message archives in the alumni support forum.

We have been ordaining ministers since 1987. Our alumni have successfully performed marriages in all fifty states and many countries around the world. Our alumni network is very supportive, giving advice on everything from weddings to funerals to founding non-profit pastoral counseling healing centers.

Legally Perform a Wedding, Officiate a Marriage in

Alabama Alaska Arizona Arkansas California Colorado Connecticut Delaware Florida Georgia Hawaii Idaho Illinois Indiana Iowa Kansas Kentucky

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Missouri Montana Nebraska Nevada New Hampshire New Jersey New Mexico New York North Carolina North Dakota Ohio Oklahoma Oregon Pennsylvania Rhode Island South Carolina South Dakota Tennessee Texas Utah Vermont Virginia Washington West Virginia Wisconsin Wyoming Washington D.C. New York City

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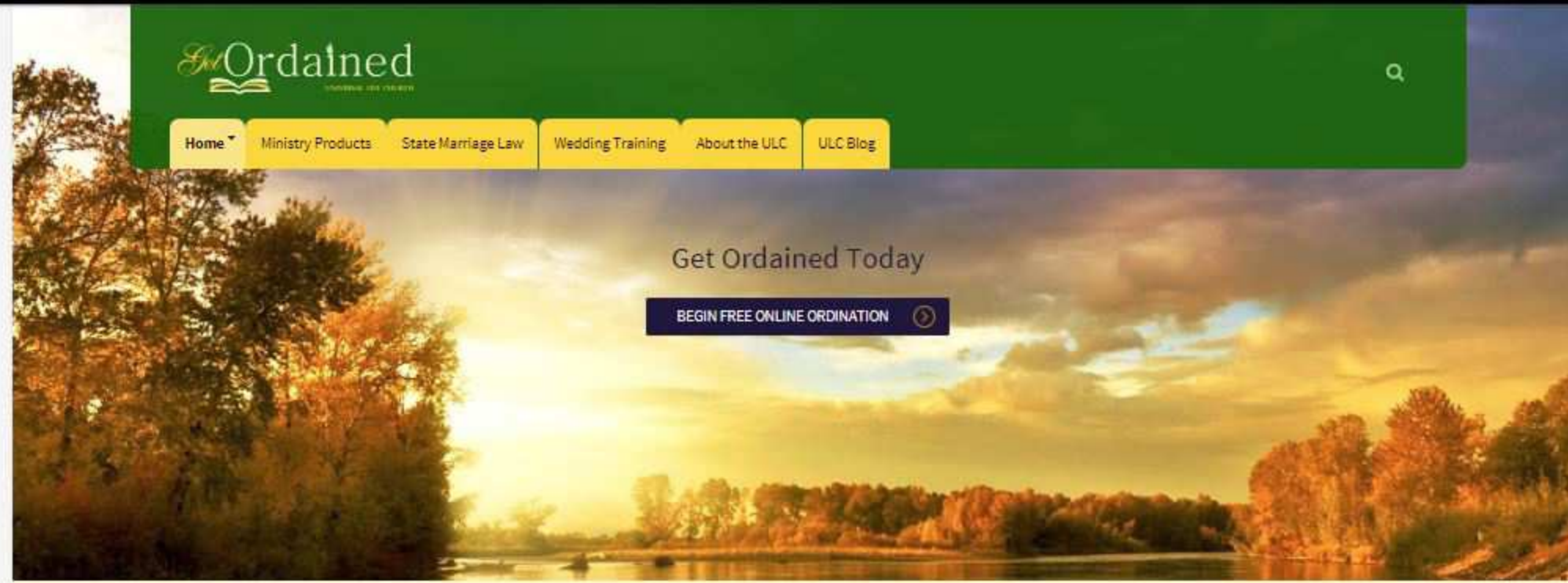


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July 1992

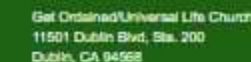
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Manufactured in the United States of America

kills germs.
, or having
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men, seed]
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[Lat. *germa-*
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3) *Stal(ist)*-ph-
To carry (ab-
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24. of *gerere*,
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-*lating*, -*lata*
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ve.] — *gestiv-*
: act of gestur-
ion or gesture
s or body mark
to express or help express thought or to emphasize speech.
2. The act of moving the limbs or body as an expression of
thought or emphasis. 3. An act or expression made as a
sign, often formal, of intention or attitude. — *v*. -*tured*, -*tur-*
ing, -*tures*. — *intr*. To make gestures. — *tr*. To show, express,
or direct by gestures. [ME < Med. Lat. *gestura*, bearing <
Lat. *gestus* < *p*, part of *gerere*, to behave.] — *gest-tur* *n*.
Ge-sund-held (ga-zóont'hít) *interj*. Used to wish good
health to a person who has just sneezed. [G.]
get (gét) *v*. got (gót), got or got-ten (gót'n), getting, gets.
— *tr*. 1. To obtain or come into possession of. 2. To go after
and obtain: *get a book from the library*. 3. To take esp. by
force; seize. 4. To acquire as a result of action or effort: *get a*
prize for high achievement. 5. To acquire involuntarily;
catch. *get the mumps*. 6. To have current possession of.
Used in the present perfect with the meaning of the present:
Used in a large collection of English porcelain. 7. To begu-
has *got*. 8. To cause to assume or be in a specified state or condi-
tion: *got the children tired and cross*. 9. To make ready; pre-
pare: *get lunch for a crowd*. 10. To cause to come or go.
11. To cause to undertake or perform: *got the guide to give*
in the complete tour. 12. To have as an obligation. Used in
the present perfect with the meaning of the present: *We*
have got to leave early. 12. *a*. To evoke an emotional re-
sponse or reaction in: *Romantic music really gets him*. *b*. To
annoy; irritate. 13. *a*. To take revenge on: *swore to get him*
for his betrayal. *b*. To kill in revenge for a wrong. 14. *a*. To
hit; strike: *got him on the chin*. *b*. To receive as retribution
or punishment. *c*. To inflict ruin or destruction upon.
15. *a*. To gain or have understanding of. *b*. To learn by
heart; memorize. *c*. To find or reach by calculating: *get a*
total. 16. To present a difficult problem to; puzzle: *What*
gets me is how so many people can believe his lies. 17. To
perceive by hearing: *didn't get his name when we were intro-*
duced. 18. To make contact with, as by telephone. 19. *Base-*
ball. To put out. — *intr*. *Informal*. 1. To reach a certain state
or condition: *got well*. 2. To arrive: *When will we get to New*
York. 3. To start or come to be doing something. *Get going!*
4. (*git*). *Regional & Informal*. To depart immediately. 5. To
work for gain or profit; make money. — *phrasal verbs*. *get*
across. 1. To make understandable or clear. 2. To be con-
vincing or understandable. *get along*. 1. To be in harmony.
2. To manage or fare with reasonable success. 3. To ad-
vance, esp. in years. *get around*. 1. To evade; circumvent.
2. *Informal*. To convince or win over by flattery or cajol-
ing. *get away with*. *Informal*. To be successful in avoiding
retribution or criticism for. *get back at*. *Informal*. To take
revenge on. *get by*. 1. To succeed with the minimum
amount of effort. 2. To manage; survive: *We'll get by if we*
economize. *get off*. 1. To write and send, as a letter. 2. To
escape, as from punishment or danger: *He got off scot-free*.
3. To obtain a release or lesser penalty for. 4. *Slang*. To
have an orgasm. 5. *Slang*. To get high, as from a drug.
6. *Slang*. To feel great pleasure or gratification. *get on*.
1. To get along. 2. To advance: *is getting on in years*. *get on*
the stick. *Slang*. To begin working, esp. immediately or en-
ergetically. *get to*. *Informal*. To happen to start; begin: *got*
to remembering good times. *get up*. To act as the creator or
organizer of: *got up a petition against rezoning*. — *n*. 1. The
act of begetting. 2. Progeny; offspring. 3. A return in tennis
on a shot that seems impossible to reach. — *idioms*. *get it*.
Informal. To be punished or scolded. *get nowhere*. To make
no progress; have no success. *get there*. To achieve success.
[ME *geten* < ON *geta*] — *get-able*, *get-to-able* *adj*.
Usage: *Get* has a great number of uses, some of which
are acceptable at all levels and some of which are generally
felt to be informal (though never incorrect). Some uses bet-
ter avoided in writing are: (1) The use of *get* in place of *be*
or *became* in sentences such as *He got arrested*. (2) The use
of *get* or *get to* in place of *start* or *begin*, as in *When he gets*
to in place of *must* in sentences like *I have got to go now*.
get-a-way (gét'-a-wá') *n*. 1. The act or instance of escaping.
2. The start, as of a race; takeoff. — *modifier*. *a getaway car*.
Geth-se-ma-ne (gét'h-sém'-a-nē) *n*. 1. In the New Testament,
the garden outside Jerusalem that was the scene of the ag-
ony and arrest of Jesus. 2. *gethsemane*. An instance or
place of great suffering. [Gk. *Gethsémané*.]
get-ter (gét'ər) *n*. 1. One that gets. 2. A material added in
small amounts during a chemical or metallurgical process to
absorb impurities.
get-to-gether (gét'-to-géth'ər) *n*. *Informal*. A small party.
get-up (gét'up) *n*. 1. An outfit or costume. 2. The arrange-
ment and production style, as of a magazine or book.
3. Also *get-up-and-go*. Energy and ambition; spunk.
gew-gaw (gyéw'gō) *n*. A decorative trinket; bauble. [Orig.
unknown.]
gey-ser (gízar) *n*. 1. A natural hot spring that intermittently
erects a column of water and steam into the air. 2. (gē'zər).
Chiefly *Brit*. A gas-operated hot-water heater. [Icel. *geysir*,
name of a hot spring in Iceland < *geysa*, to gush < ON.]
gey-ser-ite (gíza-'rit') *n*. An opaline siliceous deposit formed
around natural hot springs.
ghastly (gá'stlē) *adj*. -*lier*, -*li-est*. 1. Causing or arousing
terror or dread; frightening or repellent: *a ghastly accident*.
2. Suggestive of ghosts or death. 3. Extremely unpleasant or

bad: "in the most abominable passage of his ghastly little book" (Conor Cruise O'Brien). 4. Very serious or great: a ghastly error. [ME *gastli* < *gasten*, to terrify < OE *gæstan*] —*ghast'li-ness* *n*

Synonyms: *ghastly, grim, gruesome, grisly, macabre, lurid*. These adjectives describe what is extremely forbidding in aspect. *Ghastly* implies having an appearance that suggests death or otherwise inspires shock or horror. *Grim* refers to what repels because of its stern or fierce aspect or its harsh, relentless nature. *Gruesome* and *grisly* describe what horrifies or revolts because of its crudity or utter inhumanity. *Macabre* implies an aspect that suggests or represents death in a bizarre or grotesque way rather than in naturalistic terms. *Lurid* sometimes describes physical appearance that suggests death or destruction, but more often refers to what shocks because of the vividness of its sensationalism or unsavoryness.

ghat also **ghaut** (gôt, gât) *n.* A broad flight of steps down to the bank of a river. [Hindi *ghât* \leftarrow Skt. *ghāṭa* *to cut*]

gha-zī (gā'zē) *n., pl. -zies*. A Moslem warrior who has fought successfully against infidels, often used as a title of honor. [Ar. *ghāzī*, pr. part. of *ghazā*, he fought.]

ghee (gē) *n.* A semifluid clarified butter used esp. in India.
[Hindi *ghī* < Skt. *ghṛtam*.]

gher-kin (gūr'kīn) *n.* 1. **a.** A tropical American vine, *Cucumis anguria*, bearing prickly, edible fruit. **b.** The fruit of the gherkin. 2. A small cucumber, esp. one used for pickling. [Du. *agurkje*, pickled gherkin, ult. < LGk. *angourion*.]

ghetto (gĕt'ō) *n.*, *pl.* -tos or -toes. 1. A slum section of a city occupied by a minority group who live there because of social or economic pressure. 2. A section or quarter in a European city to which Jews are or were restricted. 3. Something that resembles the isolation or restriction of a ghetto. —*mod'ifier*: ghetto children. [Ital.]

ghet-to-ize (gĕt'ō-īz') *tr. v.* -ized, -iz-ing, -iz-es. To set apart in or as if in a ghetto; isolate. — **ghet-to-i-za'tion** *n.*

Ghib-el-line (gib'-lên', -lîn', -lîn) *n.* A member of the aristocratic political faction who fought during the Middle Ages for German imperial control of Italy. [Ital. *Ghibellino*.]

gill-lie also **gill-lie** (gī'l'ē) *n.*, *pl.* -lies. A low-cut sports shoe with fringed laces. [Sc. Gael. *gille*, servant.]

ghost (gôst) *n.* 1. The spirit of a dead person, thought to haunt living persons or former habitats. 2. *Archaic.* The animus or soul, as opposed to the body. 3. A demon or spirit. 4. A returning or haunting memory or image. 5. A slight trace or hint.

secondary, photographic or television image. 7. One who writes. 8. A nonexistent publication listed in bibliographies. —v. **ghost-ed**, **ghost-ing**, **ghosts**. —*intr. Informal*. To work as a ghostwriter. —*tr.* 1. To haunt. 2. *Informal*. To

ghost crab *n.* Any of several light-colored burrowing crabs of the genus *Ocypoda*, frequenting the tide line along sandy shores.

ghost dance *n.* Either of two religious dances practiced by certain North American Indians during the latter half of the 19th century to invoke a return of their former possessions.

ghost·ly (gôst'lē) *adj.* -li·er, -li·est. 1. Pertaining to or resembling a ghost, wraith, or apparition; spectral. 2. Pertaining to the spirit or to religion; spiritual. —**ghost'li·ness** *n.*

ghost town *n.* A town, esp. a boom town of the West, that has been completely abandoned.

most word *n.* A word that has come into a language through the perpetuation of a misreading of a manuscript, a typographical error, or a misunderstanding.

ghost-write (gôst'rit') *v.* -wrote (-rôt'), -writ-ten (-rit'n), -writ-
ing, -writes. —*intr.* To work as a ghostwriter. —*tr.* To write
(something) as a ghostwriter.

ghost-writ-er (gôst'ri'tər) *n.* A person who writes for and gives credit of authorship to another person.

gōol (gōol) *n.* 1. An evil spirit or demon in Moslem folklore believed to plunder graves and feed on corpses 2. A

1. One believed to plunder graves and feed on corpses. 2. A grave robber. 3. One who delights in the revolting or loathsome. [Ar. *ghūl* < *ghāla*, he took suddenly.] —*ghoul'ish* *adj.* *ghoul'ish-ly* *adv.* —*ghoul'ish-ness* *n.*

ghauri-ish-ty *adv.* — **ghauri-ish-ness** *n.*
 (gē77) *n., pl.* **Gis** or **Gis's**. An enlisted person in or veteran
 any of the U.S. armed forces. — *adj.* 1. Pertaining to or
 characteristic of a **G1**. 2. In conformity to or accordance
 with U.S. military regulations or procedures. 3. Issued by
 the official U.S. military supply department. [Abbrev. for
Government issue.]

giant (jī'ant) *n.* 1. **a.** A person or thing of extraordinary size. A person of extraordinary power, significance, or importance: *He is a giant in his field.* 2. **Gk. Myth.** One of a race of

1. *He is a giant in his field.* 2. *Gk. Myth.* One of a race of unlike beings of enormous strength and stature who warred with the Olympians and by whom they were finally destroyed. 3. A being in folklore or myth similar to a giant. *E geant* < OFr. *geant* < VLat. **gagante* < Lat. *gigas* < [.]

gigantism (jī'ən-tīz'm) *n.* 1. The condition of being a giant. Gigantism (sense 1.).

Sequoia n. A very tall evergreen tree, *Sequoia gigantea* n. of mountainous regions of southern California, having a massive trunk and light-colored, reddish wood.



qəyser

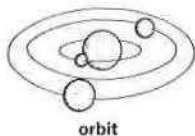


ghost town
Virginia City, Montana

A p p.



orange

orangutan
Bornean orangutans

orbit



orchid

recorded interviews with persons having firsthand knowledge. 2. A written account based on oral history.

orange (ôr'înj, ôr'-) *n.* 1. *a.* Any of several evergreen trees of the genus *Citrus*, cultivated in tropical and subtropical regions, and having fragrant white flowers and round fruit with a yellowish-red rind and a sectioned, pulpy interior, esp. *C. sinensis*, the sweet orange, and *C. aurantium*, the Seville or sour orange. *b.* The fruit of these trees, having a sweetish, acid juice. 2. Any of several plants or trees resembling the orange in some respect, such as the Osage orange and the mock orange. 3. Any of a group of colors between red and yellow in hue, of medium lightness and moderate saturation. [ME < OFr. < Ar. *nâranj* < Pers. *nârang* < Skt. *nâranga*.] —**orange** *adj.*

orange-ade (ôr'in-jad', ôr'-) *n.* A beverage of orange juice, sugar, and water.

orange hawkweed *n.* A plant, *Hieracium aurantiacum*, native to Europe, having hairy leaves and clusters of orange-red flowers.

Orange-man (ôr'inj-mân, ôr'-) *n.* 1. A member of a Protestant secret society founded in Northern Ireland in 1795. 2. A Protestant Irishman. [After William, Prince of Orange, later King William III of England (1650-1702).]

orange milkweed *n.* Butterfly weed.

orange pekoe *n.* 1. A grade of black tea consisting of the end buds and their surrounding leaves. 2. A grade of black tea consisting of small leaves obtained by screening. 3. A grade of black tea consisting of the first two full leaves of the shoot.

orange-ry (ôr'inj-rê, ôr'-) *n., pl. -ries.* A place where orange trees are cultivated, usually an enclosure or greenhouse. [Fr. *orangerie* < *orange*, *orange* < OFr. —see *ORANGE*.]

orange stick *n.* A stick of orangewood, used in manicuring.

orange-wood (ôr'inj-wood', ôr'-) *n.* The fine-grained wood of the orange tree, used in fine woodwork.

orang-ut-tan (ô-râng'-tân, ô-râng'-) also **o-rang-ou-tan** (-tâng') *n.* An arboreal anthropoid ape, *Pongo pygmaeus*, of Borneo and Sumatra, having a shaggy reddish-brown coat, very long arms, and no tail. [Malay *orang hutan*: *orang*, man + *hutan*, forest.]

orate (ô-rât', ô-rât', ôr'ât', ôr'-) *intr.v.* **o-rated**, **o-rating**, **o-rates**. To speak in a pompous, oratorical manner. [Back-formation < *oration*.]

oration (ô-râ'shôn, ô-râ'-) *n.* 1. A formal address or speech, esp. one given on a special occasion such as a civic holiday, academic celebration, or funeral. 2. A high-flown speech. [Lat. *oratio*, *oration* < *orare*, to speak.]

orator (ôr'a-tôr, ôr'-) *n.* 1. A person who delivers an oration. 2. A person skilled in the art of public speaking. [ME *orator* < Lat. *orator* < *orare*, to speak.] —**orator-ship** *n.*

oratorical (ôr'a-tôr'î-kâl, -tôr'-) *adj.* Of or pertaining to an orator or to oratory. —**oratorical-ly** *adv.*

oratorio (ôr'a-tôr'î-ô, -tôr', ôr'-) *n., pl. -os.* A musical composition for voices and orchestra, telling a sacred story without costumes, scenery, or dramatic action. [Ital. < *Oratorio*, the Oratory of St. Philip Neri at Rome, where famous musical services were held in the 16th century < LLat. *oratorium*, oratory, chapel.]

oratorical (ôr'a-tôr'î, -tôr'ê, ôr'-) *n.* 1. The art of public speaking; rhetoric. 2. Rhetorical style or skill. 3. Public speaking, esp. when conventional or bombastic. [Lat. (*ars*) *oratoria*, (art) of speaking < *oratorius*, oratorical < *orator*, speaker < *orare*, to speak.]

oratory (ôr'a-tôr'î, -tôr'ê, ôr'-) *n., pl. -ries.* A place for prayer, such as a small private chapel. [ME *oratorie* < OFr. *oratori* < Lat. (*templum*) *oratorium*, (place) of prayer < *oratorius*, of prayer. —see *ORATORY*.]

orb (ôrb) *n.* 1. *a.* A sphere, esp. a celestial sphere. *b.* A range of endeavor, influence, or activity; province. 2. A heavenly body. 3. One of a series of concentric transparent spheres thought by ancient and medieval astronomers to revolve about the earth and support the celestial bodies. 4. A jeweled globe surmounted by a cross that is part of a sovereign's regalia and that symbolizes monarchical power and justice. 5. An eye. 6. *Archaic.* A circle or an object of circular form. —*v.* **orbed**, **orb-ing**, **orbs**. —*tr.* 1. To shape into a circle or sphere. 2. *Archaic.* To encircle; enclose. —*intr.* *Archaic.* To move in an orbit. [OFr. *orbe* < Lat. *orbis*.]

orbicular (ôr-bîk'yâ-lôr) *adj.* 1. Circular or spherical. 2. *Bot.* Circular and flat, as a leaf. [ME *orbicular* < LLat. *orbicularis* < Lat. *orbiculus*, dim. of *orbis*, orb.] —**orbicular-ly** *adv.*

orbiculate (ôr-bîk'yâ-lî, -lât') also **orbiculate-d** (-lât'id) *adj.* Orbicular. [Lat. *orbiculatus* < *orbiculus*, dim. of *orbis*, orb.] —**orbiculate-ly** *adv.*

orbit (ôr'bit) *n.* 1. *a.* The path of a celestial body or manmade satellite as it revolves around another body. *b.* One complete revolution of such a body. 2. The path of a body in a field of force surrounding another body; for example, the movement of an atomic electron in relation to a nucleus. 3. *a.* A range of activity, experience, or knowledge: *one's social orbit*. *b.* A range of control or influence: "What magnetism drew these quaking ruined creatures into his orbit?" (Malcolm Lowry). 4. Either of two bony cavities in the skull containing an eye and its external structures; eye socket. —*v.* **bit-ed**, **bit-ing**, **bits**. —*tr.* 1. To put into or

cause to move in an orbit: *The first manmade satellite was orbited in 1957*. 2. To revolve around (a center of attraction): *The moon orbits the earth*. —*intr.* To move in an orbit. [Lat. *orbita* < *orbis*, circular < *orbis*, circle.] —**orbital** *adj.*

orbital velocity *n.* The minimum velocity required to place a satellite in orbit about a celestial body.

orc (ôrk) *n.* The killer whale. [Fr. *orque* < Lat. *orca*, whale.]

orchard (ôr'chârd) *n.* 1. An area of land devoted to the cultivation of fruit or nut trees. 2. The trees cultivated in an orchard. [ME < OE *ortgeard*: Lat. *hortus*, garden + OE *geard*, yard.]

orchard grass *n.* An Old World grass, *Dactylis glomerata*, widely planted in pastures.

orches-tra (ôr'ki-strâ, ôr'kês'trâ) *n.* 1. *a.* A large group of musicians who play together on various musical instruments, usually including strings, woodwinds, brass instruments, and percussion instruments. *b.* The instruments played by such a group of musicians. 2. In theaters and concert halls, the area where the musicians sit, immediately in front of and below the stage. 3. *a.* The front section of seats nearest the stage in a theater. *b.* The entire main floor of a theater. 4. In ancient Greek theaters, a semicircular space in front of the stage on which the chorus danced. [Lat., the semicircular space in front of the stage < Gk. *orkhêstra* < *orkhêsthai*, to dance.] —**orches-tral** (ôr'kês'trâl) *adj.* —**orches-trally** *adv.*

orches-trate (ôr'ki-strât') *tr.v.* **-trated**, **-trating**, **-trates**. 1. To compose or arrange (music) for performance by an orchestra. 2. To arrange, put together, or organize so as to achieve a desired or effective combination: *orchestrated a multimedia advertising campaign*.

orches-tration (ôr'ki-strâ'shôn) *n.* 1. A musical composition that has been orchestrated. 2. Arrangement of music for performance by an orchestra.

orches-trion (ôr'kês'trî-ôn) also **orches-trina** (ôr'ki-strî-nâ) *n.* A large mechanical musical instrument resembling a barrel organ and producing sound in imitation of an orchestra. [ORCHESTR(A) + (MELODION).]

orchid (ôr'kid) *n.* 1. *a.* Any of numerous epiphytic or terrestrial plants of the family Orchidaceae, found worldwide, but chiefly in the tropics, and often having brightly colored flowers of irregular and unusual shapes. *b.* The flower of one of these plants, esp. one cultivated for ornament or personal adornment. 2. A pale to light purple, from grayish to purplish pink to strong reddish purple. [Lat. *orchis* < Gk. *orkhis*, orchid, testicle.] —**orchid** *adj.*

orchidaceous (ôr'kid-â'shâs) *adj.* 1. Of, relating to, or characteristic of the orchid family of plants. 2. Suggesting ostentatious luxury; showy. [NLat. *Orchidaceae*; family name < Lat. *orchis*, orchid.]

orchid tree *n.* A small tree, *Bauhinia variegata*, native to southeastern Asia, and having showy lavender or purple flowers. 2. A tree, *Amherstia nobilis*, of India, having compound leaves and a great profusion of large, yellow-spotted, scarlet flowers.

orchil (ôr'kil, -chil) *n.* Any of several lichens, chiefly of the genera *Rocella* and *Lecanora*, from which a dye is obtained. 2. The reddish dye stuff obtained from the orchil. [OFr. *orchel*.]

orchis (ôr'kis) *n.* Any of various orchids of the genus *Orchis*, having magenta, white, or magenta-spotted flowers. [NLat. *Orchis*, genus name < Lat., orchid.]

Or-cus (ôr'kâs) *n.* *Rom. Myth.* 1. The world of the dead; Hades. 2. The underworld god Pluto. [Lat.]

ordain (ôr-dân') *tr.v.* **-dained**, **-daining**, **-dains**. 1. *a.* To invest with ministerial or priestly authority; confer holy orders upon. *b.* To authorize as a rabbi. 2. To order by virtue of superior authority; decree or enact. 3. To prearrange unalterably; predestine: *by fate ordained*. [ME *ordainen* < OFr. *ordener* < Lat. *ordinare*, to organize < *ordo*, order.] —**ordain-er** *n.* —**ordain-ment** *n.*

ordeal (ôr-dêl') *n.* 1. A difficult or painful experience, esp. one that severely tests character or endurance. 2. A former method of determining guilt or innocence in which the accused was subjected to physically painful or dangerous tests, the result being regarded as a divine judgment. [ME *ordal*, trial by ordeal < OE *ordâl*.]

ordeal bark *n.* The poisonous bark of an African tree, *Erythrophloeum guineense*. [From its use in trials by ordeal.]

ordel tree *n.* The upas (sense 1).

order (ôr'dar) *n.* 1. A condition of logical or comprehensible arrangement among the separate elements of a group. 2. A condition of methodical or prescribed arrangement among component parts, such that proper functioning or appearance is achieved; a state of sound readiness. 3. Systematic arrangement and design. 3. *a.* The existing structure or method of social organization: "Every revolution exaggerates the evils of the old order" (C. Wright Mills). *b.* The rule of law and custom or the observance of a prescribed procedure: *Order was restored after the riot*. 4. A sequence or arrangement of successive things. 5. An established sequence; customary procedure: *the order of worship*. 6. An authoritative indication to be obeyed; command. 7. *a.* A command given by a superior military officer requiring execution of a task or other obedience. *b.* *orders*.